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ARTICLE I.

RECENT RESEARCH IN BIBLE LANDS.

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It is a singular fact that in the last years, while the purely subjective methods and manners of a radical Biblical criticism have been analyzing, dissecting and dismembering the Old Testament books into *fraudes piae*, a wonderful wealth of discoveries have been made in the historic lands of the East, all tending to confirm even the earliest records in the Sacred Scriptures. Over against the seemingly internal evidences put forth by the advanced school in defense of its destructive hypotheses, the apologist has at his command an abundance of testimonials recently discovered and engraven on stone and bricks even earlier than the earliest portions of the Old Testament. In fact, the lands of Biblical history have in a most surprising manner been giving up their dead, and the resurrected witnesses of ancient civilizations have marvelous tales to unfold. Pick and spade have in our day become most important aids for Biblical and historical research. Throughout the valleys of the Euphrates and the Tigris and the Nile; in scores of historic sites in Asia Minor, along the routes of Paul's missionary tours; in Rome, Italy and Northern Africa; in Palestine, the sacred soil of the three great

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monotheistic religions of the world, Judaism, Mohammedanism and Christianity, the explorer and the investigator have been discovering rich treasures which give this history and the antiquities of the ancient world an entirely new appearance. The plains of Mesopotamia in particular have proved to be a paradise for the historian and the Bible student. Scarcely more than a generation ago the literature of those historic districts was practically represented by a blank. Now there have been unearthed in the ruins of Nineveh, Babylon and other sites, engraved on bricks, prisms, cylinders, marble and alabaster slabs, on statues, obelisks and colossal balls, on tablets of every shape, a literature which far exceeds in compass the whole of the Old Testament, and in variety of contents and as real helps and aids in historical investigation can rival even the classical literatures. There is scarcely a branch of literature, sacred or profane, which is not found represented in these vast storehouses of letters. Historical texts by the hundreds have been unearthed, as also chronological lists and other records such as eponym lists, chronicles, synchronous histories, tables of kings, &c. Then we have prayers and psalms; legends of the gods; stories of the creation and deluge (but none of the fall); lists of the gods; exorcisms; a great epic in twelve books of which the Biblical Nimrod is thought by many to be the hero; astrological charts; curious lists of secret remedies; oracular deliverances; calendars; tablets of purely scientific, astronomical and mathematical contents; philological and grammatical tablets of various kinds, such as paradigms, similar ideograms, lists of synonyms names of occupations, persons, stars, animals, plants, wooden utensils and instruments, collections of signs used in the priest schools of Babylonia and Assyria. Then there are letters and contract tablets, reports of generals and astronomers, proclamations and petitions, deeds of purchase and sale of every description, marriage certificates, bequests, wills, house inventories, receipts, &c., &c.

Egypt was a thankful field for Biblical research long before the Mesopotamian plains were recognized and appreciated; and in recent times, too, Egypt has again become prominent by new discoveries. Chiefly under the management of the Egypt Ex-

ploration Fund, founded in 1883, the progress and results of these excavations have been remarkable. The diggings so far have been confined almost entirely to the Delta. Each year has been fruitful in finds. Already in 1883 Pithom Succoth, one of the "storehouses," built by the forced labor of the Hebrew colonists in the times of the oppression, was discovered by M. Naville. In the year 1884 San, the Tanis of the Septuagint and of the Greek historians, the Zoan of the Bible, was unearthed by Mr. Petrie. One year later Nankratis was discovered by the same explorer in the Western Delta, as were also some other historic sites in what was Goshen in ancient times. In 1886 the Biblical Tahphanes, the Daphnae of the classical writers, was excavated; and in the following year the famous city of Bubastis, where a magnificent red granite temple was found, was laid bare.

Beyond any and every doubt, however, the most notable finds from an historical point of view are the correspondence tablets unearthed in Tel-el-Amarna, in Lower Egypt. In the year 1888 some *fellahs*, or peasants, rummaging in the ruins of El-Amarna, situated about one hundred miles west of Cairo, and the site of the city founded by Amenophis IV., in the interests of the recently adopted sun-worship, found several hundred tablets of various size, inscribed on both sides with the cuneiform characters of Assyrio-Babylonian literature, although of a somewhat peculiar type. The majority of these tablets, 181 in number, were acquired by the Berlin Museum; 54 found their way to the Bulog Museum; 81 to the British, and about 20 passed into the hands of private individuals. These tablets are a part of the official archives of kings Amenophis III. and Amenophis IV. consisting of letters and reports addressed to the Egyptian kings by their officials and by Eastern rulers having political relations with Egypt. Not all of these tablets have as yet been interpreted or published; but what has appeared has opened a new world to the historian. About forty of the letters are from rulers of Babylonia, Assyria and other Eastern countries, and contain chiefly lists of presents forwarded to Egypt, assurances of good will, the desire to continue friendly relations with Egypt, or lengthy negotiations for marriages that were being arranged

between the royal households. The bulk, though, of the tablets are covered with letters from officials of the Egyptian kings stationed at various places along the Phoenician coast and in Palestine. Chief among these correspondents Rib-addi, a governor stationed at Gubla, the Old Testament Gebal, the Bylos of the Greeks and the Gebeil of to-day. From him some fifty letters have been found. There are ten letters from a certain Azim, of the district of Amuri, near Gubla. Among the other rulers represented by one or more letters are Pitia, of Askalon; Zimridi, of Sidon, and afterwards of Lachish; Jabni-itu of Lachish; Zatatna, of Acre, and five letters from Abdi-cheba an officer of the king presiding over the district of Urusalim, which is none other than Jerusalem. Many of the localities mentioned in the letters have not yet been identified. These letters date from about 1400 B. C. or fully a hundred years before the exodus.

The general status of affairs presented by these communications is that Egypt at that time exerted a nominal authority over Palestine and the surrounding districts, but that both in the north and in the south there were dangers threatening this supremacy. In addition to this the rulers and princes in these districts were exceedingly jealous of each other, making charges of all kinds against each other to their common master, the Egyptian king, and quite a number of these letters contain little but denials of these charges and assurances of fidelity. In one place, for instance, Azim says: "Every thing that I have I owe to thee. Thou art my father, and I thy son. Tell me thy desires and I will execute them, whatever they may be. Amuri is thy land and my house is thy house."

By far the most interesting and valuable letters are the five from the Jerusalem prince, Abdi-cheba. It is now evident that the name of Jerusalem antedates the occupation of the country by the Hebrews. The letters open with the salutation, "To the King, my Lord, I prostrate myself seven times and seven times;" and the writer declares that he owes his position neither to his father nor to his mother, but to the king. In his letters he begs the king to send him troops to assist in protecting himself against his and the king's enemies. He is doubly embarrassed. First an obstinate enemy appeared in a people whom he called



the *Chabiri*, who are assisted by others; and then charges have been made against Abdicheba's loyalty to his sovereign master. In order to give an idea of the character of these letters and of the historical situation, we give here one of these documents: "To the Lord my King speaks as follows Abdicheba thy servant. To the feet of my Lord seven times and seven times I prostrate myself. See the deeds which Milkil and Shuardatum have done against the king, my lord. They have hired the soldiery of Gezer Gath and the soldiery of Kilti. They have taken the district of Rubute, the province the King has governed, to the Chabiri people; and now also a city of the province of Jerusalem, known as Bit-Ninib, a city of the king, has revolted, just as the people of Kilti have done. Let the king therefore listen to Abdicheba, thy servant, and send troops, so that the province of the king may be restored to the king; but if no troops are sent, the province of the king goes over to the Chabiri. This is the deed that Shuardatum and Milkil [have done]." Other letters make it plain that in this coalition against the province of Jerusalem the Chabiri are the chief aggressors. They appear to be coming from the west, and they are described as having already advanced through a number of places to the Phœnician coast, along which they proceed from the north to the south. After obtaining control of Gezer, Askalon, and other coast cities, they advance to the interior, make themselves masters of Lachish, pass to the west to Gath, continue in a southerly direction and capture Keila, then to the west toward Sela, and finally come within the districts of Jerusalem proper, capturing Bit-Ninib and threatening Jerusalem itself.

A most interesting question is as to the identity of these hostile Chabiri. Who are they? Professor Sayce, who has done probably the best pioneer work in this line of research, interprets the word as signifying "confederates," or "allies," and is of the opinion that they represent a combination of various tribes or clans. There are indications, however, in the method of writing the word that show that the noun Chabiri is a proper name. As a result many are inclined to find in the word nothing else than the Hebrew *Ibrim*, or Hebrews. There is no philological reason why this identification should not be made. It is accepted

by some prominent Assyriologists. The difficulties are of an entirely different character; they are local, chronological and historical. It is at present impossible to make the date here given of the Chabiri harmonize with the known facts concerning the conquest of Palestine by the children of Israel. Possibly, and probably even, when these tablets are undestood in their whole length, breadth and depth, it will turn out that in the Tel-el-Amarna finds we have a remarkable extra-biblical corroboration of the account of the conquest of Palestine by the Israelites.

A most singular confirmation of the historical character of the contents of these tablets has been discovered only a few months ago in Palestine itself. There Dr. Petrie began to excavate on the site of old Lachish, and this work was continued this year by a company in charge of Mr. Bliss, the son of the President of the Beyroot Presbyterian College. It will be remembered that among those reporting to the king of Egypt was Zimrida, the governor of Lachish, and some of his communications have been found among Tel-el-Amarna tablets. Now in Lachish itself a tablet from this very Zimrida has been found by Mr. Bliss, and these are the first documents of the kind ever discovered in Palestine itself. Who can say what the harvest will be when the historic sites in this sacred soil are once as systematically examined as are those of Assyria, Babylonia and Egypt? In the Palestine of the days of Joshua was a *Kirjath Sefer*, generally interpreted as Book Town. Who can tell but what in the ruins of this place will yet be found such libraries as have been unearthed in Nineveh and elsewhere?

The bearing of these facts on the vexing and perplexing problems of the Old Testament records is apparant at a glance. A good deal of neological criticism of the day, particularly in reference to the Pentateuchal problem, is based upon the supposition that the authorship of so large a work at so early a day is an historical impossibility. Now we have the evidence before us, in a form "more enduring than brass," to use an expression of Horace, that long before the era of Moses literature flourished throughout Egypt and the whole of southwestern Asia; that all the nations that surrounded the Israelites of that period possessed and used letters; and that, consequently, the

most natural thing in the world is, not that Israel had *no* literature, but that she should have an extensive literature. The composition of the Pentateuch accordingly stands in the best possible connection with the historical background of these books.

This testimony has received a remarkable confirmation from an entirely new and independent source. Dr. Edward Glaser, a German traveler, less than two years ago, found in southern Arabia over one thousand inscriptions dating back to fifteen hundred years and earlier before Christ, which not only confirm the existence of a Sabæan kingdom there at so early a date and make the visit of the Queen of Sheba to Solomon a most natural and possible thing in the world, to use a word of Dr. Sayce, but also make it certain that at that period the peoples of western Asia were anything but uncivilized and unlettered nations.

Sometimes the data discovered are not as satisfactory as they might be. An American traveler, Wilbour by name, recently found a stone at Luxor containing inscriptions concerning a famine of seven years duration. So excellent an authority as Brugsh-Bey declared that "notwithstanding the mythical character of the contents, the stone of Luxor is for all time a valuable extra-biblical evidence of the existence of the seven years famine in the days of Joseph." These conclusions are, however, not shared in by other scholars, especially as there is nothing to indicate that the seven years here mentioned are the seven years mentioned in Genesis; and, secondly, because the inscription is in Greek and thus evidently of a late date, although the events it commemorates may antedate the Greek period by many centuries.

Among the most gratifying finds in this line within the last decade, has been the actual rediscovery of a once powerful Oriental people, of whom nearly all traces had been lost in secular literature and the references to whom in the Bible were often made the base of a charge of unhistorical character. The nation here in question are the Hittites. The Old Testament frequently mentions them as a powerful nation. And yet secular history is silent of them. Recent discoveries in Asia Minor, Egypt and Babylonia have brought to light evidence in abun-

dance that this people not only existed, but that they were an all-important factor for many decades in the ups and downs of the politics of western Asia. As long as ten years ago Dr. Schlieman found on the ancient site of Troy curious vases whose style was neither Egyptian nor Greek. They have since been proved to be Hittite. Recently deciphered hieroglyphics state that after the expulsion of the mysterious shepherd kings, King Thotmes III., the greatest warrior of the Pharaohs, made fourteen campaigns to the northward, and that his leading opponents were the Hittites, whose southern capital was at Kadesh, near Damascus. On one occasion the Egyptians captured from the Hittites 924 war chariots, 31 of which were plated with gold. Later their king, Sapalel, negotiated a treaty with Rameses I., king of Egypt. Seti I., the next Pharaoh, and Rameses II., the ruler who oppressed the Israelites, marched against the Hittite capital, of this march, the Egyptian king chiseled upon various temple walls in Egypt a triumphal poem and a great battle picture, fifty-eight feet long and twenty-five feet wide. Still more recently cuneiform inscriptions have been found in the valley of the Euphrates, according to which the northern capital of the Hittites was Carchemish, the famous city on the western bank of the Euphrates, not far from Babylon, and it is further learned that the Hittites were a powerful nation as far back as the days of Sargon I., the great conqueror of western Asia, twenty-four hundred years before Christ.

While, of course, all these and similar data deal only with the externals of the Scriptures, the history, chronology, antiquities, &c., yet we must remember that it is here where the most plausible attacks are made on the Bible as the word of revealed truth. If the Bible can be proved to be false in these outside matters, what credence does it deserve in matters over which the mind and the investigations of men have no control and which affect the soul? The constant corroboration of Bible truths from altogether unexpected sources, is a matter of congratulation; for this, among other things, also shows that the Scriptures even as literary documents can stand the test of any fair and honest criticism. The Bible need not fear the most scrutinizing examination. This, if anything, is the lesson of re-

cent discoveries in the historic lands of the East. Turn all the light possible upon the Scriptures and they gain all the more as a Revelation and the history of Revelation. *Magna est veritas et praevaleret.*

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ARTICLE II.

CHRISTIANITY AND HOLY SCRIPTURE.

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[The paper here presented to the readers of the QUARTERLY was read before the Leipzig Pastoral Conference, June 9th, 1892, and published in the July No. of the *Neue Kirchliche Zeitschrift*, the organ for the most conservative German theological thought. The author is not only pastor of the Lutheran Church at Bayreuth, but also associate editor of the periodical above-named, and a writer and scholar of some reputation, as is evidenced by the fact that he was invited to read a paper before the Leipzig Pastoral Conference, which embraces a large number of pastors, and also the theological professors of the university. The paper is worthy of careful study by all persons who are interested in one of the great burning questions of theology, viz., the inspiration of Holy Scripture. It is now a settled conviction of all theologians and biblical scholars that certain old definitions must be surrendered; but this does not imply that the doctrine of the inspiration of Holy Scripture must be surrendered. This latter is a question of faith, and cannot be given up without giving up faith in Christianity itself. Definitions of inspiration are only human conceptions of an act, and are formed at a certain stage and state of biblical knowledge. Should the stage and state of biblical knowledge change, then the conceptions must change, and consequently the definitions. That biblical learning is now far in advance of what it was one hundred, or three hundred, years ago, will scarcely be disputed by any one. That we should be in a position to give a more correct definition of inspiration, should be able to present a better doctrine of Holy Scripture than our fathers were able to attain unto, follows as a matter of course. The strength of the old *Dogmatik* was that it exalted the divine side of the Bible. It was its weakness that it entirely overlooked the human side. The strength of the old Rationalism was that it brought out the human side of the Bible. Its weakness lay in ignoring the divine side. Each saw a great truth, but each closed its eyes against a great truth. The Higher Criticism, and researches into history and antiquities, have brought to

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light a great many facts in regard to the origin of the Bible. The *facts* have been accepted alike by *believing* and by *unbelieving* biblical scholars. But the *significance* of these facts is in many cases in dispute, and can be settled only by the most protracted study and the most untrammelled examination of the facts themselves. Fortunately scholars are left free for just this kind of work, since the Church has never authoritatively defined the act of inspiration, or sought to determine its nature and extent. She has only insisted that the Bible is inspired, that it is the word of God, and that it is the norm for the Christian Church on earth. This is exactly the position of believing criticism today. It insists not that the Bible *contains* the word of God, but that it *is* the word of God, not precisely in the sense of the old *Dogmatik*, but in a sense which makes it absolutely normalizing for the faith of the Church and for the life of the individual. Such is the position of the accompanying paper. The most recent writings of Luthardt of Leipzig, Frank of Erlangen and Dieckhoff of Rostock, agree perfectly in essentials with the contents of the paper before us. These alike declare that the Bible is two-fold in character and authorship, that it is human and divine, but that it is the word of God and was given to be the unerring guide of the Church. In Germany where the Higher Criticism is supposed to have done its most injurious work, the Bible has not lost its authority. The point of view from which it was formerly regarded, has been changed, but the Bible, even the Old Testament, holds its place in the universities and in the sanctuary. It is analyzed and criticised; but it is also read in the public worship as the chief means of grace, and quoted from the pulpit as final on all questions of faith and duty.

A skeptical criticism is not always an unbelieving criticism. There are men whose minds compel them to doubt; whose hearts impel them to believe. But when the relation between Christianity and Holy Scripture, insisted on in this paper, is established, when Christianity precedes, the critic of the Bible will rarely fail to exclaim with the great Heinrich Ewald: "This book contains all the wisdom there is in the world." When Christian faith exists in the heart, Holy Scripture will be found to speak to the heart and to confirm the faith of the heart. But as Christian faith can exist in the heart only as a supernatural grace, it must follow that Holy Scripture which responds to this must be a supernatural revelation.—J. W. R.]

To the burning questions which now agitate Protestant theology and the Church, belongs without doubt the question of the nature and authority of Holy Scripture. Can Holy Scripture, since the destructive criticism which has been directed against it, especially in reference to the Old Testament, be any longer what it has hitherto been to Christianity? If the Bi-

ble no longer has authority, upon what foundation then shall our Christian faith stand? Is not the question of the existence of our Christian faith involved, and its continuance threatened? It seems only logical, when we are counseled to renounce an authority which no longer exists, and it is not to be wondered at, that from another quarter has gone forth the watchword: Break with the entire theology of the present and return to the sure positions of our fathers. What position shall we now take in this discerning of the spirits? Prophets to the right and prophets to the left press upon us, and seek to draw us to their side. To which side shall we go? Shall we give audience to the one or shall we give it to the other? Or shall we hold ourselves in a careful critical attitude towards both voices, and heed the warning: Try the spirit which calls you to either side.

If now I have the honor to address you on this question, I beg that you will not expect a comprehensive statement of the doctrine of Holy Scripture. Only a few leading points can pass under review in the limits of an address. And if this even be not done with the thoroughness which the importance of the subject requires, we may perhaps succeed in gaining a few distinct points of view from which to pass judgment on the question before us.

## I.

A safe starting-point for our discussion is not furnished by the Scripture, whose value is brought into question, whose authority is thus first to be proved, but by *Christianity*, the Christian religion as such. But Christianity itself—why does it have authority for us as the truth? In matters of faith that must be held as truth which agrees with Holy Scripture and is based on it. Thus Christianity is truth, because as such it is witnessed to and based on Holy Scripture; and hence Holy Scripture is the foundation of our Christian faith. This appears to be logical. But with this answer we would move in a circle, and would, moreover, set Christianity in a relation to the Bible which does not correspond to the facts of history, since Christianity existed already before there was a New Testament, and existed as inviolable truth. The fact is, the New Testament proceeded out of the bosom of the Church, and thus is a product of Christian-



ity, not that which produced Christianity, but that which was produced by it. Or did Christianity in that earliest period of the Christian Church have its truth in consequence of its agreement with the *Old Testament*? But how shall we carry out this conception? Christianity is not derived from the *Old Testament*, but stands to the *Old Testament* in the relation of a new creation.

What follows from this? That primarily Christianity cannot have its truth in its connection with the Bible. This is shown already by a consideration of the historical relation, as indicated above. But even the *abiding* internal relation between Christianity and the Bible can be no other than that which is presented in the historical relation. For if the Christian religion is truth, then must it bear its truth in itself. A truth which it does not have in itself, cannot possibly be imparted to it through something outside of itself, not even through Holy Scripture. The Christian religion is truth in itself, even apart from its relation to the Scriptures.

Accordingly it *verifies* itself to us as such, not through something else outside of itself, but immediately in itself. Christianity is the communion of man with God through Christ. This communion exists in Christ himself, and in this sense is Christ himself Christianity. But this communion has also in believing Christians a personal existence; of this his inner communion with God through Christ has the Christian an inner assurance which is not based on some external witness, but bears its certainty in itself. Christianity is not certain through something else, which is prior to Christianity, but it is *certain simply through itself*.

## II.

But from the in itself certain nature of Christianity we reach a *judgment of the peculiar worth of Holy Scripture*. "The authority of Holy Scripture cannot establish faith in Christ; much rather must this be presupposed, in order to concede a special authority to Holy Scripture." With these words Schleiermacher's *Glaubenslehre* begins its exposition of Holy Scripture. We will scarcely be able to escape the truth of this proposition even though the authority of Holy Scripture, and faith in Christ, are



regarded by us differently from what they were by Schleiermacher. In it is given an outline which we will only have to fill up in another way, as follows: Not by virtue of Scripture are we certain of our Christian faith, but by virtue of our Christian faith are we certain of the Scripture. The authority of Holy Scripture is itself the thing first to be determined. The foundation of the Christian certainty of salvation does not lie primarily in Holy Scripture, but Christian faith bears this foundation in itself. But if our Christian faith is truth, then also the special dignity which Christianity ascribes to Holy Scripture, has truth. This will always remain the foundation-form of valid proof for the divine origin of the Bible. The question now arises: In *what way* is the desired proof to be produced? In a time in which the authority of Holy Scripture in wide circles and even in theological circles, is greatly shaken, or is already set aside, we ought to consider together whether the estimation in which the Bible has hitherto stood, now in consequence of the critical attacks which have been made on it, really stands so discredited, as some would have us believe, or whether we have reason to regard the Bible hereafter, as heretofore, as Holy Scripture. And in this matter we do not have to bring into the field antiquated armor which cannot render the service which we require of it, but we have to follow a method which corresponds to what we at present know of theology and of the Church.

It might seem more direct for us to appeal to the Church herself for the authority of Holy Scripture. But this would be a deceptive procedure, for the testimony which we would derive thence, would have its value only under the presupposition that the Bible is that which it should be proved to be by this testimony. This presupposition is that which would have to be established. Our procedure would thus be a vicious circle: We would already presuppose that which would first have to be established.

Our old dogmaticians have mentioned a number of external proofs or criteria for the inspiration of Holy Scripture, of which they nevertheless added, that they did not establish certainty, but only probability. Hence the more do they lay the distinct

weight on the internal witness, which they call the witness of the Holy Ghost, and which consists in this, viz., that he who reads the word of Holy Scripture with a believing mind, will be convinced of the divine character of the Bible by the operation of the Holy Spirit through the power which the word of God exerts upon him. But a like experience results also from the oral proclamation of salvation. Even the oral preached message of salvation proves itself a power of God unto salvation. But in this way nothing was yet said in regard to the distinctive dignity of Holy Scripture.

Moreover, the old dogmatic doctrine of Holy Scripture was destroyed during the period of Rationalism. In the place of this destructive work of the older Rationalism, has come the disintegrating criticism of the present. The Bible has been cast into a critical fire, in which nothing more seems to be able to be kept intact in it. We need no inspired Scripture. We are told and taught that the Bible can no longer render us the service which we formerly received from it. How necessary then it becomes for us to secure the foundation on which our conviction of the special worth of Holy Scripture rests!

We can appeal to the *fact of the divine revelation*. The Christian religion rests upon divine revelation. Only he can deny this who denies the truth of the Christian religion. He who confesses the truth of Christianity does not doubt, that it is not a production of the natural development of the human spirit, but that it is a supernatural work of God in humanity. For the Christian the fact of divine revelation stands fast. His own personal state as a Christian is the product and the effect of it. There is a divine revelation, in which Christianity and the Church have the foundation of their existence; for it is a contradiction to suppose that divine revelation is furnished us in such a way that we are no longer in a condition to recognize it clearly, and to judge ourselves according to it. Rothe himself concludes that after a revelation has been made, a record of it would also be given, by which it could be kept before the human race. If thus there is a revelation, then must the attainment of its end in consequence of divine arrangement be securely provided for, and it must be recorded in a way that cor-

responds to its nature, in order that the Church which is founded on the divine revelation, may have an abiding norm in the record of the divine revelation.

We appeal also to the *need of the Church*. The Holy Scripture as the supreme norm and rule of faith is a necessity for the Christian. The Church needs a sure norm according to which it can determine its proclamation of salvation: a norm by which in every condition into which it shall be brought in the course of its history, in every question of faith which arises in it, it can define itself. The Christian Church needs such a norm; hence it will also be given it, provided that its permanence is to be divinely secured, and it is not to run the risk of disappearing from the foundation on which it is built. This is a postulate that is fixed. This postulate determines the authority which we ascribe to the Holy Scripture. But we must go a step further. That has the highest degree of certainty for us which is certain not merely through something outside of us, but the certainty of which is present in ourselves, and is connected with our own self-certainty. Even in the face of modern criticism, which would rob us of the whole Bible, one thing remains secure to us; it is that with which we began: the nature of Christianity itself. Of this we have an internal assurance in our own selves. A Christian is certain of his state of grace with God through Christ, our Reconciler, by faith. The Evangelical Lutheran Church has not merely a formal principle. It has also a material principle, and this stands before the formal principle. Hence the theme of our discussion runs: Christianity and Holy Scripture. But the relation is not such that the two principles of our Church stand over against each other in a mere external way, so that the second joins the first only externally; but the two stand in an internal connection. Because the one stands fast, the other stands fast also.

Of this internal relation of the two we convince ourselves when we give attention to the content of Christian experience. In this both are joined, and that not merely in such a way that a Christian finds and recognizes in Holy Scripture that which forms the content of his own experience of salvation, but the Holy Scripture is presupposed already as a coöperating con-

dition; for our state of salvation is effected through the service of the Christian Church, that is, through the word of salvation which is preached in the Christian Church, but not through a word which arbitrarily gives itself out as a preaching of salvation, but through the word only in so far as it is determined by Holy Scripture. We know ourselves as Christians not otherwise than as Evangelical Christians. Thus Holy Scripture proves itself as the God-given norm of the salvation preached in the Christian Church. Thus the certainty that Holy Scripture has been given to the Christian Church as the norm of her preaching, comes to us not primarily from without; it is not something, which founds itself on some external testimonies, but it *roots itself in the Christian certainty of faith*, and has *part* in that certainty with which the Christian faith is certain of itself. If now we say, Christianity is not certain through the Scripture, but in itself, then are we brought to the further knowledge that the state of being a Christian, (*der Christenstand*) as such, nevertheless involves in itself a relation to the Holy Scripture, and this relation is associated with the same, in so far, namely, as our state of salvation is wrought by the word of salvation which is determined by the Scripture.

But if this knowledge is truth, so is it a knowledge of decisive importance. If the conviction of the distinguishing nature of Holy Scripture should rest solely on external testimonies, then it would remain an open question whether these external testimonies might not be destroyed by the disintegrating work of a negative criticism. But this conviction is rooted in a place which cannot be reached by any criticism, namely, in the sanctuary of our Christian faith. Here the Christian knows himself to be in a position from which he cannot be driven by any power and wisdom of the world.

But in this way the certainty which we have of the nature of Holy Scripture would not be placed on the summit of subjectivity or of subjective faith. Our Christian faith rests on historical facts, and the record of these facts is Holy Scripture. Of these facts we have not an uncertain report, but authentic knowledge. "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have

handled, that declare we unto you," 1 John 1 : 1-3; Gal. 1 : 12; Acts 1 : 21. So testify the holy apostles. Both in the immediate eye-and-ear testimony of the holy apostles as in the other contents of the New Testament, is the declaration of salvation made to us which was made in the Church of the apostolic age. But the declaration of salvation of the apostolic age, will, as such, necessarily be the guide for all subsequent ages. The principle applies also to the Old Testament, since the declaration of salvation in the New Testament involves a testimony for the normative valuation of the Old Testament.

But not merely in this historical way are we guided. Since Christianity is not merely a historical fact without us, but exists in us as a fact of our own being, so have we also from the normative value of Holy Scripture, in the manner already stated, at the same time an internal assurance, which inseparably coalesces with the Christian certainty of faith itself.

We have appealed to the personal experience of the Evangelical Christian. But this personal experience agrees with the *like experience of the Christian Church*, and receives through the same, ratification of its own security. For the history of the Christian Church in its different periods, Antiquity, Middle Ages, Reformation period, Modern times, show that the in-itself-certain nature of Christianity came to purest expression when the Christian Church was directed by the Scriptures, but was tarnished in proportion as the normative authority of Holy Scripture was pressed into the background. Thus the testimony which is furnished for the distinctive nature of Holy Scripture by the individual Christian's state of salvation, is not merely isolated, personal, subjective, but it is that which is *objectively* written in the history of the Christian Church by the Spirit of Christ who rules in the Church.

It is clear that in this way is furnished a foundation for our conviction of the significance of Holy Scripture, which only under the presupposition of Christianity, consequently *only for him who stands by faith in the Christian truth*, has its value. To him who is a stranger to Christian faith, no proof for the significance of Holy Scripture can be given, from which

he cannot extricate himself. The divine character of Christianity can as little be demonstrated to any one, as the truth of Christianity itself. We can only invite to go the way on which alone a person can reach the possession of salvation and the certainty of this possession. We can remove the hindering errors, and can show the reasonableness and the real possibility of the divine revelation of salvation, and likewise also the internal necessity of the divine revelation of salvation, as the same must follow, *if* man is to have assistance, and as its actual content corresponds to the existing need. When in this way we justify the truth of Christianity before ourselves and before those in whom already are found the beginnings of the Christian faith, it will follow as a further consequence, that if Christianity is the truth, then the divine character of Holy Scripture will stand fast.

And on another side also we have to limit the meaning of the attained certainty. This certainty relates exclusively to Holy Scripture in its unity, to it as a whole. The number of books embraced in Holy Scripture, and whether all the books which have found reception into it, of right belong there, are questions which are not involved in it. To these questions answers can be given by an investigation of Holy Scripture in connection with the examination of historical witnesses. And this question stands in connection with the other, in so far as Holy Scripture in this its distinct combination as the comprehension of these individual parts of Scripture united in it, is exactly fitted to serve the Church as the norm. If this be proved, then we have in this proof the witness of Holy Scripture for it, that that which, on the ground of our Christian certainty of faith, we declare in regard to the nature of Holy Scripture, is truth. Finally, how the witness of Holy Scripture in regard to itself is to be considered, since its authoritative value is fixed, can not here be discussed.

### III.

If we have now assured ourselves of that on which the certainty of the authority of Holy Scripture rests, then already have we thereby declared, *what purpose* Holy Scripture is to serve: It has been given to us as the norm of doctrine, and in-

deed as its sole norm. We will not convert this proposition into another, viz., that the Bible is the sole source of truth. Even ecclesiastical tradition, and the personal experience of salvation, are sources whence a knowledge of the truth may be gained. Not the sole source, but the sole norm of truth, is Holy Scripture. In this we know ourselves to be in harmony with the Form of Concord which teaches in regard to the prophetic and apostolic writings of the Old and New Testaments, not that they are the sole source of truth, also not that they are the foundation of the Christian Church, but that they are the purest source, and that they alone are the sole and true norm, according to which all teachers and doctrines are to be tested and judged.

From this it follows that Holy Scripture does not exist primarily for the individual, but for the Christian Church. Certainly the Scripture is a guide to salvation for the individual. But if it were nothing but this, or this first of all, then it would have had to have a very different form. For how much it contains which is superfluous for the individual, in order that he may find the way of salvation, but which for the Church in the course of her history, acquires the highest importance. Thus the Scripture exists primarily for the Church, and for the individual in so far as he is a member of the Christian Church.

From this, its importance, it results that Holy Scripture is *inspired*. The doctrine of inspiration can not be placed at the summit of Holy Scripture, nor can the beginning be made with it. For it is not something certain already through the nature of Christian faith. Christian faith as such is assured that the Scripture is the normalizing word of God. But if it be this, then already must a corresponding origin be claimed for it. Its origin must be wrought in such manner by the Spirit of God, that it may fulfil the purpose which it is to serve, which means that Holy Scripture is inspired, given by God. The doctrine of its inspiration is reached thus by reasoning backward from its purpose to the manner of its origin. And by inspiration, accordingly, are we to understand that impelling and enlightening influence of the Spirit of God, through whom Holy Scripture



has been so ordered, that it should be to the Church of God the determining rule of its relation.

But Holy Scripture was written by man, hence *produced by human activity*, and the actual character of the Bible shows us that the free human activity of the authors of the different books of the Bible, has had full play; or rather that that activity runs through the entire Holy Scripture, and is everywhere just so prominent in it, as we said of the entire Scripture, that it is the work of the Spirit of God.\* Hence in order to gain a true idea of inspiration we must add this factor. But we are not to regard the relation of the two factors as such that where the one begins the other ceases, nor such that the free human activity is first complete in itself, and then the influence of the divine Spirit supplies something which the human activity could not in itself attain to; or on the contrary, that that which is referred to divine influence, was determined, and then the man as a passive instrument wrote it down. Rather does Holy Scripture everywhere show us the divine and human in living union. Hence also we will have to think of the act of inspiration in a corresponding way. The divine influence completed itself in free human activity, and the free act of human authorship is discharged by virtue of divine influence. The impulse which the sacred writers receive through the Holy Ghost for the composition of their respective books, coincides with their own human impulse, which arose out of their own souls according to circumstances. And the illumination from above, which was imparted to them is associated with the free working of their own knowledge, investigation and judgment. Thus will we have to think of inspiration as the *union of the influence of the divine Spirit with free human activity*, through which Holy Scripture is produced with the end in view that it shall serve the Church as a guide.

What holds good of the composition of the separate books, holds good in a corresponding way of the collection of the same into the uniform *canon*.

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\*The author means that the human activity and the divine activity have equal prominence in entire Holy Scripture.—*Tr.*



## IV.

With this our exposition might be closed. But we have not yet reached the end. We have sought to develop the state of the question before us in a principal way out of the nature of the case itself. It will now be proper to make the application of the result obtained. For now the question will arise: In what relation does this result stand to *many views* which have become current? Likewise this result will need a more precise definition and a fortifying against opposing views.

This is the case especially in reference to the idea of inspiration itself. An effort has been made to revive the *dogmatic doctrine of the seventeenth century* in regard to Holy Scripture. The position taken is that we ought to say in the language of our time what our fathers have said. It has been declared that we cannot hope to say anything new on the Bible, we neither wish to nor need to. The doctrine of our fathers on this subject is misunderstood.

We cannot adopt such expressions. But if we place ourselves in opposition to them it will be important to state to what sphere this opposition belongs. That Holy Scripture is the God-given norm of the Christian Church, is with us a matter of faith. But since it belongs to our faith, the inspiration of Holy Scripture also is assured to us. The actual character of the Bible further shows us that it is likewise the product of free human activity. How the relation of the divine and the human factors, out of whose harmonious co-working Holy Scripture came into existence, is to be more accurately defined, *is no longer a question of faith, but a question of theological science*, which can find its answer only after a thorough investigation of the Bible. If now we hold fast the inspiration of Holy Scripture, but do not accept a theory which the dogmaticians of the seventeenth century presented on its inspiration, then are we against them not in a matter of faith, but of theological opinion. This difference does not involve faith, but a *theory* in regard to something which is still as strongly assured to our faith as it was to our fathers.

The doctrine of the old Lutheran dogmaticians in regard to Holy Scripture, stands before us, as does their entire dogmatic

structure, of which it forms a part, as a monument of thought securely fortified, and which commends itself by the logicalness with which the fundamental thought is carried out. It consists of a rigid logical system in which the one proposition, that *Holy Scripture is the word of God*, is systematically developed, and is perfected on all sides. But this fundamental thought is falsely conceived. In an excessiveness of opposition to the Romish doctrine of tradition, the Scripture was declared, instead of the *normalizing word of God*, much rather *the word of God* simply, and Scripture and word of God were identified. Outside of Scripture there was no word of God. Accordingly Holy Scripture was considered as the sole means whereby we can attain to a saving faith. Must a person thus also have to learn to read, if he wishes to be saved? So asked Lessing. If we want to meet this question we shall be compelled to acknowledge that there is a word of God outside the Scripture, namely, the oral preaching of the Gospel, and that the same is likewise efficacious unto salvation.

This fundamental definition that Holy Scripture is *the word of God* in the sense given above, is connected with another, viz., that the Scripture is the revelation of God. When the Bible is conceived to be the revelation of God instead of a monument, or a record of a revelation, then it is changed into an exclusive work of God, and the human character of the Scripture is denied.

The doctrine of our old dogmaticians in regard to Scripture is the logical *development of this false fundamental conception*. Out of this fundamental conception was developed a doctrine, which is logical, but which does not rest on the actual character of the Bible, but stands in conflict with it. It is shattered on the real character and nature of Holy Scripture, since it does not explain these, but denies them.

It breaks to pieces also *on its own consequences*. From the accepted fundamental conception, it follows that not only the matter, but the words are inspired. The assertion of verbal inspiration necessarily includes also the addition that each letter is inspired; for the words are composed of letters, and different letters give different words; and this must hold good also of

the Hebrew *vowel-points*, for according to the vowel-points is determined the sense of the consonants. Consequently also must the Hebrew vowel-points be inspired; otherwise, as Gerhard remarks, the entire Scripture would not be given by God. Thus was it taught in a logical way; whereas we now know that the Hebrew vowel-signs were added at a later period.

But when our old dogmaticians taught that the sacred writers were only the *hand and pen* for the Spirit of God, such a statement is not an insignificant factor detached from the whole of their view; but much rather is it that in which their doctrine of inspiration found exactly its characteristic expression, in so far, namely, as it carried out the thought that Holy Scripture is exclusively the work of God, and that God alone is the author of Holy Scripture, that the sacred writers can not in any proper sense be called authors. The depression of the human factor, which is involved already in the fundamental conception, shows its consequence at once in this proposition. But exactly in this comes to light the excessiveness, the extravagance of this whole manner of conception. The authors of the sacred books are to be thought of as personalities filled with the Spirit of God and sanctified, and that they are such furnishes a presupposition for their being chosen to be the inspired writers of the biblical books. But if in the composition of the biblical books, their activity was limited to the writing down of that which was dictated, then this presupposition has not been carried out, but has been set aside, and the service which the writers rendered in writing down the sacred books, appears distinct from all that which the Spirit of God wrought in their lives in matters of faith and knowledge.

But with this finally *the idea of inspiration itself is lost*. For inspiration, *Theopneustic*, is a *Begeisterung*, hence something spiritual, internal, something which comes upon the free *Innerlichkeit* of a man's life. But when that condition in which the holy writers are put by virtue of inspiration, is limited to the writing of that which was dictated, then the very essence of inspiration is taken away. For the stress dare not be laid on the hearing, on the internal susceptibility, on the spiritual apprehension of what has been spoken. In this way the subjectivity of

the writers would be already conceded far beyond what the old *Dogmatik* can allow. Much rather is it insisted expressly that the biblical writers belong to a class of writers to whose pens even the very words were dictated, and who contribute nothing except the external service of writing and of making the letters. With this, the thought that Holy Scripture is inspired, seems to be brought fully and completely to the expression and to be perfected. But in reality thereby is directly denied that which is intended to be brought out, for the qualification for the mechanical service of writing down something dictated, cannot any longer be called inspiration.

With all energy did the old *Dogmatik* establish the one great truth that Holy Scripture is the work of God. In this respect it stands unexcelled. Anything grander, more logical in reference to the presentation of this truth cannot be found. Even to the very last ramifications is the fundamental thought carried out. But since the old dogmaticians carried out this one truth in a one-sided and abstract manner, severed from the concrete unity in which it is joined with its converse, and placed it in the forefront, it became alienated from its own essence, and is in contradiction with itself. When the idea set forth reaches its final culmination, it has only fully completed its internal contradiction, through which it becomes its own negation.

The following age brought the historical consummation of this contradiction, and with it the dissolution of the old dogmatic doctrine. It was a misfortune that this dissolution was effected by *Rationalism*, for thereby an internal schism was introduced prematurely into the entire succeeding development. A more normal course would have been, for the dogmatic doctrine through internal transformation to have passed beyond the inadequate form in which it had fixed itself, and to have abandoned it, and to have given to itself a truer and more adequate form of its content. But if we except the line of development through the mediation of Pietism in the Bengel school, the course is much more of the nature of a break, of a violent explosion of the traditional doctrine to which the thinking human mind could no longer accommodate itself. But it was done in such a way that with the traditional forms, was at the same time

rejected the essential content of faith, which was comprised in these forms. Now, in so far as Rationalism turned itself against false forms, was it relatively in the right. In this sense has Rationalism even fought for the truth. But in so far as it has not preserved the fundamental principles of a healthy counter-development, it has wrought as an element of revolutionary destruction. It has made good the long unrecognized human-natural side of the Bible, but this it did in such a way as to remove its divine character.

In our century a revived churchly theology has arisen, and has passed through a rich course of development. But immediately after it came a revived Rationalism which works with far more comprehensive and efficient means than did its predecessor, and which seems to commend itself as a system of truth and of adjustment all the more readily, as it has learned somewhat from history, and avoids many weaknesses of the older Rationalism, and by many positive elements, derived from Schleiermacher's *Glaubenslehre*, has rejuvenated and enriched itself; and by leaning on the realistic and empirical tendency of the age, seems at the same time to guard the ideal and religious need of the heart, and to have for itself the human and historical spirit of the present.

In modern Rationalism it is evidently the *human-spiritual* side of Holy Scripture, on which the stress is laid. If the old Lutheran doctrine developed the divine character of Holy Scripture in a false exclusiveness, and thereby ignored the God-willed freedom and dignity of the human mind in such a way that Spenser remarked that thereby biblical authors became parrots which utter sounds they do not understand, so now conversely the Bible is considered as the product of free human labor. The Bible may be praised in words never so sublime as an incomparable work, still it remains a human book. As such it shares the infirmity of everything human, and is marred by the defects and errors which cling to all human work. The inspiration and inerrancy of the Bible are things of the past. It is not meant by this that the position of Christian faith should be given up. This is clung to all the more earnestly, but it is to

be conserved in another way. We no longer need the Bible in the sense of a book inspired by the Spirit of God. Do we need a doctrine of inspiration? Is there need of an inspired Scripture? This question has been answered in the negative.

When on the contrary *Ritschl* has placed the distinguishing characteristic of the New Testament writings and the criterion of their inspiration in the authentic Old Testament conditionality of the sphere of Christian ideas, in the authentic comprehension of the religion of the Old Testament, through which the "*Gedankenkreis Christi*" and the Christian knowledge of the Apostles is mediated, then, first, is inspiration arbitrarily limited to this one criterion; secondly, in this definition the abiding significance of the Old Testament for the Christian Church and theology is lost sight of; thirdly, it will first have to be settled by theological research what parts of the New Testament bear in themselves the specified criterion of inspiration, and consequently should have authority as normative. But when it has once been settled by theological science, how much of the contents of the New Testament is to be considered as norm, and how much not; where is the norm, the guaranty of safety for the procedure which theology adopts in this business of sifting and separating? In this way we move in a circle: The norm which is to be valid for theology, is itself first to be acquired by the critical work of theology. But fourthly, when the specified characteristic of the New Testament writings, namely, that in these is laid down an authentic understanding of the Old Testament which came to Jesus and his apostles—when this criterion of the specific difference of the New Testament over all other writings of Christian antiquity, is determined, then in order to be able to hold fast this characteristic of the New Testament writings, there is no need of assuming the inspiration of the same; and hence *Ritschl* himself has added, with logical consistency, that we do not need a theory of inspiration for these writings.

When a scholar of *Ritschl* declares the books of the New Testament to be inspired because their authors lived in the true knowledge of Jesus Christ, but has said of this inspiration that we all ought to have it, since without that knowledge and the

illumination which follows from it through the Holy Spirit, a person cannot be a Christian; then thereby no characteristic superiority of the New Testament writings has been declared, and the thought of inspiration itself is deprived of its specific content. But appeal to the historical position of the New Testament writings in the Christian Church, in so far as the Church recognizes Holy Scripture as the record of revelation, from which proceeds evermore her continuous life—not even in this way is the normative authority of the New Testament established. For not to the New Testament writings as such, but to the divine revelation, whose record they are, is normative authority ascribed in this way. But whatever of the content of the New Testament is to have authority as divine revelation, would have to be ascertained by a critical separation-process which is to be performed by theology. In this way we would be carried back into the circle already mentioned. But in this way as regards the laity, all recourse to the use of the New Testament would be weakened, to say nothing of the Old Testament.

It is vain to wish still to hold fast to a normative authority of the Bible on this standpoint. Hence it would be more logical to decline on this ground to ascribe a normative authority to Holy Scripture at all. The Bible has been given up without hesitation to the criticism which has been employed upon it, but the object has been to retain for the Christian truth a better guaranty than that contained in the Bible.

But now at the same time the Christian position itself is weakened in such a way, and has become so attenuated and self-contradictory, that it appears doubtful whether it is any longer tenable, or must not fall a sacrifice to the critical work of the modern spirit, just as it is assumed, that the Bible has already yielded to it.

What does this course of the development of the doctrine of the Bible show us? It shows us that neither of the two factors on which the existence of the Bible rests, exclusively and separated from the other, has its truth, that we make a mistake equally, when exclusively we make the human, as when exclusively we make the divine character of the Bible authoritative.



By means of the history of the doctrine of Scripture, is its task presented to the present in reference to this doctrine. It is the task of finding the union of both factors. The divine character of Holy Scripture stands fast to us by virtue of a certainty which cannot be called into question by any criticism. But when we hold fast the divine character of Holy Scripture we will not on that account return to the old Lutheran doctrine of Scripture, but in opposition to it we will give full and complete recognition to the human character of the Bible.

Of course we know what it means when many worthy theologians take refuge from the chaos of destruction which stares them in the face, in the *Dogmatik* of the seventeenth century, in order there, as in a strong castle, to be safe against all the neological movements of our time. For even what is called churchly theology seems to them to be ensnared in a destructive neology. But the security which they fancied they would have in this imaginary castle of faith, is a delusion. We have seen how it is in regard to the imaginary strength of this building. Its time is past, and that forever. It is an error to suppose that the doctrine of the *Dogmatik* of the seventeenth century in regard to Holy Scripture, is identical with that of the early Church, and with that of the Reformation. What many seem to regard as the always identical doctrine is only a form of the seventeenth century, a scholastic over-straining (*Ueberspannung*) of the Reformation view, which in its own internal untruthfulness must meet its own destruction. It falls before the judgment of History. When in our century a revived churchly theology arose again, it did not require that the newly-risen faith-life should recognize in that old dogmatic doctrine, the expression of its own testimony. It did not undertake to put the churchly present under such a servile yoke; but from the faith-life of the present it sought to found anew the conviction of the divine dignity of Holy Scripture. There is not a solitary known theologian of the present or of the recent past who represents that old dogmatic doctrine. If perhaps in the late years efforts have been made to rehabilitate that antiquated doctrine, these have only served to demonstrate the impossibility of the task which they had undertaken.



It is not to be remotely thought that the theology of the present could be brought back to the *Dogmatik* of the seventeenth century. But occasion may be given to point to the danger which is involved in efforts directed to that end.

Complaint has often been made that the revived churchly theology has been able in so small a degree to gain influence over the general intellectual and literary life of the present, such as the theology of Schleiermacher still exercises. But if it should occur that our Protestant theology should go back to the *Dogmatik* of the seventeenth century,—we speak of that which is not conceivable—but suppose that it should occur, then the bridge would be broken which unites us with the living culture of the present, and every possibility of a reconciliation would be cut off. The injury which would come out of it to the Lutheran Church in its effect on our popular life, could be estimated scarcely high enough. All the splendid gain which has come to theology from the living coöperation with other sciences, would thereby be lost, and theology and the Church would see themselves set off in complete isolation.

Such consideration should be decisive for us. The consequence to which we refer illustrates only the mistake which lies *per se* in such efforts. It is not to be supposed that God and his holy word are to be thereby served. Will ye use respect of persons before God, and be partisan for God? So Job asked his friends in regard to the manner in which they came forward as God's attorneys. This is a powerful speech, admired by the philosopher Kant, and confessed by Delitzsch to have made a deep impression on him at all times. For us theologians this speech is always worthy of consideration. We should not appear for the honor of God and his word with arguments which do not have in themselves the truth.

We are not opposed to the old dogmatic doctrine of Holy Scripture in all and in every sense, and as though its error stood exactly on a level with the opposite extreme. The old dogmatic doctrine has preserved the primary factor, and the one-sidedness in which it failed, is indeed bad enough, but not so bad as the opposite error, which consists in losing sight of the divine character of the Bible while considering the human fea-

tures. In this way the distinguishing excellence of the Bible is removed, which in the other case was exalted only in a one-sided and overstrained way. The old dogmatic doctrine represents the great truth that the Bible is the work of the Spirit of God, and is inspired by him. In this it has full right. In this it teaches nothing different from what the doctrine of the Church has always been. Our contention is directed only against the way in which it *is carried out*. From its scholastic form we must separate and hold fast this central truth. But with it we must connect another truth. Leibnitz once remarked of philosophical systems, that they all are right with regard to that which they affirm, but wrong with reference to that which they deny. Perhaps this observation contains a certain truth also in reference to theological systems. The old dogmatic doctrine is right in reference to its fundamental thought, although it has comprehended it wrongly, and has carried it out perversely. Its mistake consists in that which it excludes. This we must add. It is the human factor which it has not allowed to have its place.

Scarcely will we be able to deny that this exclusiveness stands in connection with a one-sidedness which is also connected with theology in another way. There was in it too much defining from above downwards, a onesided emphasizing of the divine factor. This is seen in the doctrine of the person of Christ, also in the doctrine of the way of salvation, in the conception of the relation of divine causality and human freedom. In so far as the old Lutheran doctrine of the Bible is a culmination-point of a onesided development which has beneath it a broad foundation. It is the task of the present as over against such onesidedness in the expression of Christian truth to complete, to harmonize, to extend. Christian truth should show a more human face. The rationalistic-humanistic development of modern times has brought a revolution in the whole method of thinking and of looking at things, which, despite the anti-Christian element, which attaches to it, nevertheless has its rights and its truth. The churchly theology has in consequence learned to comprehend the relation of the divine and human in a way that is truer, and that corresponds better to the nature of the subjects. Advantage from this development will also inure to the

doctrine of Holy Scripture. We have learned to set a higher value on the human-historical side of the Bible. There is no Bible student of to-day who could ignore this side of Holy Scripture, as was done formerly.

Call to mind a few features in which the *human, historically conditioned characteristics of the Bible* are exhibited. We do not speak of the fact that the content of revelation appears historically conditioned from step to step. We think only of those characteristics in which the free human labor of the authors appears. The beginning of the Gospel of St. Luke shows that the sacred writers have employed their own free research in so far as they could not give the narrative from eye-and-ear witness. The historical books of the Bible partake in general more of the epic character of the historical books of antiquity. As often the historians of antiquity give the speeches of great men in free reproduction, so is it also done in Holy Scripture. And as in ancient histories, so also in the Bible, persons are introduced who speak in the language and style of the narrator. The Evangelist John allows John the Baptist and Jesus thus to speak, and both speak just as the Evangelist himself writes in his Gospel and in his First Epistle. Again: the first three Evangelists write in one way, Paul in another, Peter and James in another. The New Testament authors write the Greek of their time; and their writings are mostly occasional writings, and bear the impress of the particular historical occasions from which they arose. They speak out of their times to their times. Likewise the Old Testament authors exhibit a rich gradation of style from the compact granite style of Moses to the softer and looser style of later times. And in the lyrical parts, in the Psalms and Lamentations, the authors express the feelings of their own souls, the personal experiences of their own lives. Here the theory of accommodation is a useless make-shift. Already Spener declared that a person makes himself only a laughing-stock for those who deny the divine character of the biblical style, when he derives the manifoldness of this style from the Holy Spirit alone, and not also from the personality of the writers.

Holy Scripture bears the impress of human mental activity. But whilst we recognize this we will not cease to maintain that

the Bible was produced by the Spirit of God. And now the *doctrine of inspiration* will define itself. It cannot be the task of a pastoral conference to set up a formal theory of inspiration. But we will stand fast by this, viz., that the divine influence experienced by the sacred authors wrought in harmony with their own free human activity. Hence we will not regard any theory of inspiration as adapted to its own mission, whereby the divine or the human factor through which Holy Scripture was produced, or the harmony of both, is left out of view.

The relation of the two factors we must regard as that of a *living penetration*, and that of such a nature, that the divine influence actualized itself in the human performance; but the human performance rests on divine influence. And this will hold good not merely of the subject-matter, the content, but also of the form. The form and content cannot be mechanically sundered, but the two, content and form, matter and word, will be at the same time divine and human. The sacred authors are fitted by the Holy Spirit to express that which they say, exactly in these particular words which appear in their writings; but these words are not those dictated to them, but their own product. An analogy is furnished by the experience, that precisely in the moments of highest intellectual exertion, the right word sought by a person, when it comes, is as much given, as found by his own mental effort. A theologian with whom we know ourselves to be in general agreement on this question, has recently said that not a verbal inspiration, but "*only a personal inspiration*" is to be assumed. And it is certain that the inspiration of the sacred writers is not to be conceived of as separated from their personal spiritual life. Hence it is to be regarded as personal inspiration, but not merely in the sense of an habitual condition, but as something which was given them for the purpose of composing these particular biblical writings; but in such a way that these writings, in form and content, both go back to inspiration, and are the free product of the personal spiritual life of the sacred authors. If such be the relation, then verbal inspiration in the accepted sense no longer stands in an exclusive antithesis either to personal inspiration or to the inspiration of the subject-matter. The words of the sacred wri-

ters are God-produced words, though not in the sense of the old dogmatic Verbal-Inspiration-Theory.

And if, for example, the discourses of Jesus are preserved to us in this free reproduction, then we must recognize exactly in this free reproduction the operation of the divine Spirit. Hence as they are thus preserved to us, they will serve the purpose which they, as an element of the Holy Scripture are intended to serve with reference to us. And since most of the New Testament writings are connected with particular circumstances, there will exist under the given circumstances something typical, by which these writings are fitted, under similar circumstances and needs, to be a norm of the Church for all time.

Exactly upon this unity of the two factors will rest the peculiar qualities of the Scripture, its inimitableness and the fresh living power by which it is ever operating anew on our spirits. When we are long engaged on writings of even the highest intellectuality and most important content, we reach a limit made by the author's individuality. We come to a point where the special quality of the author, as his manner, becomes perceptible, and always has only one flavor, and makes us long for something else. We never experience anything of this kind in the Bible. It never awakens in us a feeling of sameness in style and content,—never a feeling of the superfluous. The reason for this is that here the individual is the bearer of the universal, and of an inexhaustible fulness which springs from the infinite life of the divine Spirit. We have the experience that here something operates upon us which in ever like originality pours forth from the infinite creating power of the Godhead, and yet which ever at the same time meets us in individual limitation. But at the same time we always feel that the Scripture is not merely an object of mystical contemplation, but a power of God unto salvation. It is the heart of eternal redeeming love which meets us in Scripture.

But if now it should appear that in the Bible there is also many an inaccuracy, or even mistake or error, that will not confound us. Indeed in every individual case we will protect ourselves by admitting at once that here is an error. But we will

not assert that the Bible is set aside because of the possibility of mistake and error. We will not say that, when once the possibility of an error in Holy Scripture has arisen, that it thereby ceases to be God's word. We are sure that Holy Scripture is the determining norm of the Christian Church. But such it is in reference to the truth of salvation. According to this also is it to be measured, as to how far the inspiration of the Bible extends. The Bible contains much which belongs to a province which has nothing to do with the purpose of salvation. If in this province in individual cases there is error, this does not stand in contradiction with the conviction that the Bible is the inspired word of God and is the error-free norm of the Church. It is normative in reference to the knowledge of salvation, but not in reference to things for which we do not need a divine norm. Hence inspiration extends to that which is the matter of the truth of salvation, to the rest only in so far as it stands in essential relation to the truth of salvation, not to things which belong to common knowledge and are indifferent as regards spiritual truth.

If this be granted, then the Bible is not to us a human book full of mistakes and errors; but the inerrancy which is ascribed to it we have confined within those limits in which it really exists, and in which alone it has a salvation-interest for us. The Bible remains to us the inspired record of divine revelation, although in the inspiration of the same the natural knowledge of the sacred writers did not cease, and of this latter many a thing comes to the expression which is exposed to the possibility of error.

Certainly will we have to regard this characteristic as the servant-form of Holy Scripture. Yea, it bears the heavenly treasure in earthen vessels. But hereby it is by no means said that we should cease to praise the glory of Holy Scripture. Even of the servant-form of Jesus it is said: We have seen his glory. Even through the fulness of the servant form shines the glory of the divine word.

Holy Scripture remains the inspired word of God. In regard to this conviction we will not be misled by the literary and his-

torical criticism to which the Bible is subjected, namely, in reference to the Old Testament.

The criticism of the Old Testament is in an unsettled condition. We will guard ourselves against accepting too hastily as historical results, the statements made by it. But we will also keep our eyes open for everything which marks a real advance. Every real advance in the knowledge of the truth will be welcome to us, and we will not hold ourselves aloof because the old views are thereby destroyed. It is possible that the traditional view of the Old Testament in many respects needs correction. And not only so. How strange the life of the ruling peoples of antiquity looks to us, so soon as we examine it with reference to its religious principles! We study the individual functions of the old time spirit, but what is the substance, the fundamental essence, the subject, which comes to view in these functions? How difficult it is to find an answer to this question. How strange also the Old Testament looks to us in many respects, and that not merely in reference to individual events, regulations, manifestations of life, which seems strange to us, but especially in reference to the peculiar quality of the religious consciousness itself, which is the presupposition of this history and of these regulations, and which remains to us completely unintelligible when we apply to it our modern criterions. How many things there are in the religious institutions of the Old Testament covenant people which are closely connected with heathenism, while at the same time they serve exactly as a sharper limitation against heathenism, and as an expression of divine revelation. Not only in this way will we have to establish a pedagogical view-point, as thereby related to a purpose which lay outside of the thing itself, but especially in reference to the objective necessity of the thing itself, will we have to inquire, a necessity which could stand only on a distinct historical foundation. The more we occupy ourselves with the Old Testament, the more are we convinced how many hard enigmas conceal themselves in it. Whatever will contribute to the solution of these enigmas, either directly or indirectly, will not be undervalued by us. And if in reference to the time of the origin of many parts of the Old Testament, and the composition of the



separate books, yea, even in reference to the development of the Old Testament history, many a thing appears in a changed light, that is nothing to cause us to err. The Old Testament does not on that account cease to be what it hitherto has been, the God-produced memorial of the revelation of salvation connected with the Old Covenant.

Different would it be, should the Old Testament revelation of salvation be resolved and dissolved into *ordinary history*. For in that case the *New Testament* would have to suffer a like fate, since not less is it a miraculous history, a history not made according to the rules of ordinary events. And then must our Christian faith appear as a deception, for our estate as Christians points back to the wonderful revelation of salvation in Christ, the fact of which he is, and this again has in the Old Testament revelation of God its homogeneous preparatory history, of which it is the fulfilment. This antecedent history cannot be dissolved into a common course of history without thereby at the same time expressing a judgment on the New Testament history, and declaring the Christian faith itself a deception.

But of the truth of Christianity we are certain directly and without qualification. But it follows from this that the characteristic conception of the Old Testament history is without truth, is in contradiction to the essential content of the Christian faith itself. And here again is shown the importance of the view that Christianity is not certain first through the Bible, but in itself. By reason of this exactly have we also a true criterion for passing a judgment on certain excesses of biblical criticism.

It is a righteous Nemesis that the Old Testament conceals its content in the presence of a treatment to which for a time it has been subjected. There is in the Old Testament a certain something which cannot be reached by the hammer, the lever, the crow-bar, which have been used around the building. Remarkd Oettinger once, God has so ordered his word that the learned do not get behind it. And when people try to resolve the revelation of God contained in the Old Testament into common history, the peculiarity of its content remains untouched, and the method which is followed in the matter can have no au-

thority as a historical method, for which it gives itself out for by this method, in the place of really miraculous events are put the supposed events of ordinary history, of which absolutely nothing is known, because the sources are wanting. In opposition to all such clamorings stands the Old Testament in its holy quiet heights, like the God whom it declares, surrounded by darkness, enveloped in clouds, but out of which like lightning the whole majesty of the divine revelation breaks forth.

Only such an explanation of the Old Testament can attain to a real understanding of the same, as stands in harmony with the Christian faith, and as is directed by it. If Christianity be first certain, not through the Bible, but in itself, then to the Christian theologian for the work of criticism in which he engages, the certainty of his Christian faith already is secured. This he brings with him for his work. To be sure, biblical criticism and exegesis have to follow the general rules which avail for all criticism and exegesis. But not without presupposition does the Christian theologian go to this his work, but under the presupposition of the truth of the Christian faith and of the knowledge of the nature of Holy Scripture connected with it. Accordingly will he presuppose that the Old Testament will approve itself to be that which it is for the Christian faith. This presupposition does not darken, but sharpens the vision for the scientific investigation. The Christian theologian recognizes in that which forms the object of his Christian faith, that is, Christ, the content of the Old Testament and of the New. On this rests the spiritual understanding of the Old Testament. It was a sad defect when in earlier times the spiritual understanding of the Old Testament remained without a corresponding historical apprehension. Nevertheless the Old Testament still retained its central content and its significance for the Christian Church. But a historical understanding without a spiritual, will fail of the content of the Old Testament. In such a case by the labors of linguists and religious philosophers, much valuable material may be supplied; but this is the preparatory work for a renewed and richer *theological* understanding of the Old Testament.

If, on the contrary, the solution of the enigma of the Old Tes-

tament be found in a great humbug, which the sharp eye of modern criticism is said to have finally discovered, yet still that is not explained which ought to be explained. Much rather does such a conception stand in contradiction to the dignity of the Old Testament, and to the witness given it by Jesus and his Apostles, than does the profane, overbearing, scornful tone which treats the Old Testament as spoiled and worthless booty. If the Old Testament be thus treated, then it will not be long before the New Testament and Christianity are similarly treated. Christianity is desired, but it must be a Christianity purified, original, restored from its sources. But if such be sought and desired, then must it be shown that the sources are directly opposed to such a Christianity as is desired, and that the original Christianity is such as does not correspond to the claims which are set up for it, and hence remains necessarily a stone of stumbling. Then the watchword will have to be: Not back to Christianity in its pure original form, but forward beyond Christianity! This is the demand which lately was made by the philosopher Volkelt. The consequence would be a religion of the future which has not even any longer the name in common with Christianity. It is a down-hill road on which biblical criticism in part travels, and in this lies the warning to take heed as to what that is which forms the necessary presupposition for a not merely literary and externally historical, but for a theological understanding of the Bible.

We have reached the conclusion. Let us stand fast on the old foundation of our Christian faith! The Bible remains to us what it has ever been, the God-produced norm of the declaration of salvation. However, we have not merely to reproduce what our fathers, and especially what the dogmaticians of the seventeenth century, have taught about the Bible. There is in relation to *its* teaching, certainly something new which we must add. That is the human-historical conception of the Bible which forms an inalienable contribution to the history of the New Theology. The true churchly *conservatism* is at one with liberalism, and the truth of churchly liberalism is conservatism. For only that continues to live which is developed in a living way, and a living development is only such as abides on the old foundation. It is in harmony with this demand when we seek

to understand Holy Scripture in its divine-human unity, in the unity of its antithetical factors. By virtue of this unity it is to us at the same time both divinely high and humanly near, and has in its favor the old proverb: *πάντα θεῖα καὶ ἀνθρώπινα πάντα*.

## THESES.

## I.

The relation which exists between Christianity and Holy Scripture is sixfold. First, that the certainty of Christianity does not rest primarily on Scripture, but in itself. Secondly, but the certainty that Holy Scripture is the normative word of God, is rooted in the certainty of the Christian faith. Thirdly, Holy Scripture is the original record of the miraculous original history of Christianity. Fourthly, the certainty of the Christian faith remains in itself the pre-supposition for the understanding of Scripture. Fifthly, an explanation of Scripture which resolves the history of the divine revelation presented in Scripture, of which Christianity is the result, into ordinary history, even though it were true, must be the denial of Christianity; in return for which, sixthly, Christianity, the truth of which is absolutely certain in itself, is the denial of such an explanation of Scripture.

## II.

Since Holy Scripture is the normative original record of the revelation of salvation, the fact of its *inspiration* is proved, that is the fact of a special influence of the divine Spirit through which Holy Scripture was fitted to serve as a norm of God's Church.

## III.

The more exact defining of the act of inspiration is not a question of faith, but a question of theological science. But since Holy Scripture on the one hand is the work of the divine Spirit, while on the other hand its real character shows that it is the product of free human labor, it follows that the process of inspiration is to be thought of as *the union of divine influence with free human activity*. Accordingly, no theory of inspiration will fulfill its mission, by which either the divine or the human factor of the origin of Holy Scripture, or the union of both, is overlooked.

## ARTICLE III.

## CIVIC CHRISTIANITY.

By REV. EDWIN HEYL DELK, Hagerstown, Md.

If we but pause and look deeply enough, I think that every thoughtful man will realize that the love of a nation—the yearning for its perpetuity, its progress in civilization, and social betterment—is inextricably related to its morals and faiths. The need of bread and the need of God are the dynamics of history. From earliest time the State and the Church have been interdependent. The true patriot and the true priest are brothers—they are but two sides of the perfect man. There is a shallow, false patriotism which delights in mere military power and municipal areas. There is a false priesthood that divorces man from God, the sanctuary from the senate and ceremony from citizenship. But the patriot-priest—the lover of God and man rears with equal zeal the cathedral and the Capitol. It is well said that “righteousness exalteth a nation but sin is a reproach to any people.” A nation’s religion is the chief fact with regard to it. By religion I do not mean the mere profession of some historic creed, or the practice of some ritual, but the things that a man really does believe and trust, and *acts* upon. Even the skeptical apostle of physical determinism, Henri Taine, after he has described the institutions and habits of England, drives his scalpel into the heart of her life and says, “All this is but the bark; the thing it is important to know about is always morality, the turn of the mind, the dominant inclination of men. How do they live, what do they love? These are the real questions.” I am to write of Civic Christianity which is but a paraphrase of home missions. It is not a new thought to which I invite your attention. It is as old as civilization but as profound as it is perpetual. The phrase Church and State, upon the lips of an American, smacks of European absolutism or obsolete medieval encyclicals; but translated into the words Christ and Country, the heart of our problem is revealed.

I am fully aware that there is a growing coterie of able gentlemen in our own and other lands who admit our main proposition but dispute the need of the heavenward side of our ethical instruction. "Can there not be," say they, "a national morality without reference to religious convictions?" Mr. Harrison and his pupils at Newton Hall may find in Comptian positivism and the plaster-paris busts around the walls of a hall dedicated to humanity, many noble suggestions to self-reverence and self-sacrifice. Yes, they may be moved even to homage when the images of the illustrious dead recall their achievements. But without the Christ figure there, a Socrates, a Humboldt, a Cuvier, a Rosseau will not save from the misery and degradation of Houndsditch. No, nor from the paralyzing egotism and luxury of Mayfair. The ethical culturists of our own land are building their Sunday-schools and ideal homes, but a morality that finds its impulse from below upward is like attempting to steam along its iron path a mammoth Baldwin locomotive with an oil lamp, instead of with the glowing pit of coals. I can not refrain from repeating the strong words of Lowell in reply to some Agnostics whom he met at a dinner party. The report says that after listening with some indignation to the sneers of the scorners, Mr. Lowell arose and spoke as follows: "The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the amusement of going without a religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islands, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man may live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted—a place where age is revered, infancy respected, manhood respected, womanhood honored and human life held

in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel has not gone, and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical litterati to move thither and ventilate their views. So long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible and robs death of its terrors and the grave of its gloom." Thus spoke our ideal American citizen. Would you look upon a nation almost robbed of the faith which is born of Theistic belief. Look, then, at contemporary France! Gambetta, unable to distinguish between Christianity and Ultramontaniam, between a Monarchical Catholicism and Christly Liberty, cried far and near—"Down with clericalism, down with clericalism." Christianity unfortunately had no representatives save the Church and the Church unfortunately had forsaken the simplicity of Christ. Here and there were noble exceptions. When "Clericalism" went down, France went down with it. Yea, France had already lost her religion and the Prussian victories of Sedan and Metz, the commune and the bloody train of anarchism were the fruits of her infidelity. "No God, no state, no marriage tie"—was then a watchword. I read a few weeks ago the masterpiece of Zola, his book of sorrow, entitled—*The Downfall*. In it, his vivid realism dips its brush in human blood and grimy powder and paints upon his broad canvas the horrors of '71. The utter incapacity of the French commanders and the starved, staggering troops move before us in all their amazing blunders. Their overthrow, their blasted hopes, the German precision of arms, the stench and smoke of the defeated herd is in our nostrils but he fails to tell the deep underlying secret of the German nerve and victory. The God of France was her past glory. The God of Germany was a present Lord of Hosts and Fatherland. Zola forgets to tell that all that long, Sunday afternoon and evening, before the battle of Sedan, the German regiments gathered around their bands and sung the hymns of the Church



and Fatherland. It is said that the stricken Napoleon, on that fateful reconnoissance made on the evening of Sunday pointed to a group of Bavarians and asked: "What are they singing?" "A household song, sire"—replied an aid. He then rode on to another point and from a distant camp fire another chorus came rolling towards him. "What are *they* singing," asked the nervous Emperor. "A battle-hymn your honor." The sick man rode on and stopped again in the gloom to look down upon a field of Saxons. "They too are singing," he said, "what is it?" "Ein Feste Burg Ist Unser Gott—the Reformer's battle-hymn," replied a member of his staff. "My God, we are beaten," said the stricken man, as he rode back to Sedan awaiting the horrors of the dawn. Thank God a new light is breaking over France. Her noblest sons have learned that there can be no true national glory, no brotherhood without Fatherhood.

To-day, the profoundest philosophy and the richest literature unite with Christianity in her theistic teachings. What science calls force, and philosophy the absolute, Christianity looking still deeper calls Father. "Remember" says Le Conte in his *Evolution and Christianity*, "that the forces of nature are naught else than different forms of the one omnipresent divine energy." The "Synthetic Philosophy's" best representative in our own land writes in *The Idea of God*: "The everlasting source of phenomena is none other than the infinite Power that makes for righteousness." Tennyson sings of

"One God, one law, one element,  
And one far-off divine event  
To which the whole creation moves."

"In him we live and move and have our being," sings Paul, and Browning answers back after centuries of trial—

"Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made,  
Our times are in his hand  
Who saith "A whole I planned,  
Youth shows but half; trust God; see all nor be afraid.

Martineau has most truly said—"Were not our humanity itself an Emanuel, there could be no Christ to bear the name." It is "God in us" that gives "the hope of glory."

It is because the individual man is preëminently a social man—a political being that the *nation* as well as the individual is the object of redemption. I can not follow Mulford in his hard pressed analogy of the human organism and the state but the nation is more than a mere aggregation of individuals. We aver that the nation has individuality. The national life must be founded on and controlled by religion; that religion must be its guide, religion must be its guardian; that without religion it will and must dissolve into its original elements and end in anarchy; that it has its own distinct intellect, sensibilities and will and that each must be pervaded by a deep and true religious spirit; that it must see religious truth, feel religious emotion and set itself, by strong resolve, to fulfill its high religious destiny. This is not equivalent to saying that it must have a theology or a creed incorporated into its constitution. But it must think religiously, that it may act religiously. It must have a conscience; it must recognize a "higher law;" it must acknowledge that there is a higher standard than political expediency—namely, national duty; and a higher wisdom than political shrewdness—namely, a national perception of eternal truth. It must do justly and love mercy; and doing justly and loving mercy is the greater part of religion. The great questions which confront our nation to-day—the temperance problem, the labor problem, prison reform, the Indian question, the public school question, the negro problem—are all profoundly religious questions, questions involving religious principles. The nation is a person having a great and divine work to do in the world. Mulford closes his splendid work on speculative politics with these words—"The *goal* of history is in the fulfillment of the highest political ideal. It is the Holy City, it is the New Jerusalem, the end of the toil and conflict of humanity. There is the manifestation of God as the centre of the moral universe. Of that vision it is written in the book which of all others has the voice of anthems and the swell of liturgies,—and amid the confusions of sects and opposing ecclesiasticisms the words are as those of peace.—"I saw no temple there." There is the unity of the universe which has been revealed in the eternal sacrifice,—the glory of God doth lighten it, and the Lamb is

the light thereof. It is toward *it* that the nations move in the fulfillment of the life of humanity. It is written of the holy city, "they shall bear the glory and honor of the nations into it." Thus science declaring through Spencer that man "is ever in the presence of an Infinite and Eternal Energy, from which all things proceed;" philosophy through President Schurman of Cornell—"In the coming ages of perfected Christianity, religion will be defined as a man's permanent attitude and frame of mind towards the Almighty Father;" statesmanship in Germany preparing new Cathedrals for Berlin, all unite in confirming the project that we here represent—the establishment of domestic Christian missions.

All honor to the princely patrons who have established our Johns Hopkins and Leland Stanford universities; all honor to the name of a Cooper and a Drexel; all honor to the builders of our museums and refuges for halting, suffering mankind; all honor to the projectors of a People's Palace and University Settlements. These are grand and Christlike deeds but still nobler, grander is the work of him who rears a spiritual home for blinded, staggering, yearning souls. How beautiful and true are the words of Storrs: "One must build to the praise of a being above, to build the noblest memorial of himself. The thought of the something unsearchable and immense, toward which all human life is tending—the thoughts of domains of mysterious height, and unhorizoned expanse, with which the expectant soul in man has already relations—*this* must exalt and sanctify the spirit, that it may pile the stubborn rock into sublime and lovely proportions. And with it must come a sense of intervention from such high realms, to lift the environed human spirit toward that which transcends it, and to open the paths to immortal possession. Then, Brunelleschi may set his dome on unfaltering piers. Then Angelo may verily 'hang the Pantheon in the air.'" Then the unknown builder, whose personality disappears in his work, may stand almost an inspired mediator between the upward-looking thought and the spheres over-head. Each line then leaps with a swift aspiration, as the vast structure rises, in nave and transept, into pointed arch and vanishing spire. The groined roof grows dusky with majestic

glooms; while beneath, the windows flame, as with apocalyptic light of jewels. Angelic presences sculptured upon the portal, invite the wayfarer, and wave before him their wings of promise. Within is a worship which incense only clouds, which spoken sermons only mar. The building itself becomes a worship, a *Gloria in Excelsis*, articulate in stone; the noblest tribute offered on earth, by any art, to him from whom its impulse came, and with the ineffable majesty of whose Spirit all skies are filled."

But after all, the sanctuary is but objectified *thought* as well as aspiration. There must be preacher as well as pillar, a message as well as a ministry. If I read aright the signs of the time, there are three fundamental thoughts that the American pulpit must declare and exemplify. The ulterior end of the Church is not the perpetuation of certain unalterable confessions, or the elaboration of rites, either æsthetic or grotesque, nor for the mere glory of its denominational prestige, but the realization of the "kingdom of God"—a Christian federation of the world. The creed may be a means to the inspiring of right action, for what we think that we are; the elaborate or simple rite may temper the spirit to exquisite repose; denominationalism, which has its genesis in some historic reform, and is perpetuated by a certain necessary cast of mind and taste—such denominationalism may create and enrich the *esprit de corps* and intensify institutional zeal; but, after all, let us not lose sight of the fact that it is men—citizens of a common country, and children of a common Father in heaven, who are the objects of our deepest concern. Compassion for the multitude, joined with constant reference to his Father's will, were the dominant forces of Christ's ministry. Modern scholarship is taking us back to the Christ of history. The Christ of dogma needs the balance of a fresh study of his life and words. "And I, if I be lifted up, will draw all men unto me," are his prophetic words. Millions of saved souls confirm his promise.

The student of comparative religion can not fail to have noted that Christianity, however pure and virile in its initial impress upon a nation, gradually takes on the distinctive spirit and form of the nation's political ideas. The racial temper gives a characteristic note to the church's polity and activities. You

can not divorce a church from its environment, nor from the world-epoch in which it exists, and have a full and rational explanation of its type. Christianity has expressed itself in every phase of national character—monarchical, aristocratic, republican and democratic. There is the Greek Church. There is the Roman Church. There is the Church of England. There is a Swiss Church—the Presbyterian republic. There is the American Church. These churches are national churches not so much by reason of their arbitrary establishment by kings or convocations, but because they are the spontaneous reflection of the spirit and method of the dominant form of national government. The stagnant absolutism of Russian and Oriental national organization is reflected in the self-satisfied, vindictive orthodoxy of the Greek Church. The Roman Church both in her form and spirit is but the adaptation of the Caesarian apotheosis and senatorial gradations of a pagan Julius and Augustus. No doubt the chaotic social state, consequent upon the decline and fall of Rome, necessitated a strong and infallible hand to hold in check the robber barons and jangling bishoprics and organize them for a common defense against the barbarians of the north and east, but the traditions of the world's mistress with her Pontifex Maximus and military orders inevitably appeared in the organization of the Roman hierarchy. American Catholicism is not Ultramontanism because Jefferson wrote a Declaration of Independence. The constitutional monarchianism of England is fairly duplicated in her aristocratic church orders. Parliament and Convocation are but reverse sides of an English principle. As monarchy is slowly decaying in England, although the form may linger a long time, so the Canterbury archbishopric, though it may linger as the expression of a splendid form of church government, is marvelously sensitive to the great body of Christian laymen whose voices are being heard more and more in her councils. If I am correct in this interpretation of church polity and spirit surely it requires no prophet to foretell the most notable characteristic of the *Church in America*. Our Episcopal friends can not assume for themselves this title even should all Congregational and Presbyterian forms of church organization make approaches to graded offices in

church management. The Church in America will exist here as it has always existed in its various national types but it is certain that the democratic principle of universal freedom and universal franchise will prove a common bond of union, an atmosphere of clear, exhilarating, penetrating energy in which all men live and move and have their being. The American Church will represent better than any other national church the genius of Christianity. Our civilization is as real an outcome of the direct divine providence as was the civilization of Moses or the religious institutions growing out of the ministry of Jesus. God is still in history. The Church is still in history. The Age and the Church should both be the reflection of his law and love.

What, then, are the essential truths of that gospel which Christ gave to his disciples—what phases of it need especial emphasis in our domestic mission work of to-day? First, *I am convinced that there must be a clear and bold declaration of the majesty and eternity of law.*

Our age is drunk with liberty. The word law, to the average man, falls upon his ear like the sullen roar of the angered ocean. Men are intoxicated by personal freedom and the scientific conquests of nature's forces. Thousands of foreign peasantry and native manual laborers are reveling in a political and social eminence undreamed of by their fathers. Each *Popular Science Monthly* tells us of some new cosmic force harnessed and driven at the behest of man. The world's energy is at our feet, a willing slave of the master minds of chemistry and mechanics. Natural powers once the objects of superstitious fear, instead of being propitiated, are whipped into line and carry the world's burdens, hew its timber, propel its ocean liners, lift its burdens to the clouds, light its streets and cook its meals. Kings now tremble on their thrones. Aristocracies sit uneasily in their hereditary estates. Old laws of property rights and social privilege are crumbling. The new world of Columbus sits at the feast of liberty and beckons with her bejeweled finger to the discontented of the earth—all save economical John Chinaman are welcomed by our political bosses. And yet beneath and above all this delirium of freedom, science and juris-

prudence, ethics and sociology have been telling as never before the tale of the reign of law. Below all the surface mysteries of heat and electricity, river and bacteria there are the profounder regions in which all these organic and spontaneous actions are seen to be but the movements of a divine energy along prescribed lines of development. The realm of the capricious and unforeseen is growing less and less. The pestilence as well as the planet, the revolution of the earth and metal mania alike are subjects of law. Organic evolution and political revolution follow pretty clearly defined methods of progress. We are enswathed in an universe of irrevocable law. And this should bring us peace, not pain. All *order* in stellar space as well as in harvest field, in municipal life as well as in physics, is conditioned by law. "How long will your republic endure," asked Guizot of Lowell. "So long," Lowell replies, "as the ideas of the men who founded it continue dominant." All *progress* in nature, in art, in manufactures, in social amelioration, in individual morality, has its basis in law. All *education*, both of the race and of the individual, proceeds along certain definite lines. All *moral training* is dependent upon a law—a standard of righteousness which is as perennial as the law of gravitation. All *spiritual progress* is possible only as man enters into certain conditions prescribed by God. Those ten splendid moral laws of the Jewish nation were the fruit of a long, bitter training prescribed by Jehovah. They were not the arbitrary decree of a tribal deity but the very wisdom of God translated into a national code. Now it is these eternal laws of social duty that need thundering emphasis to-day. The age dreams that they are a part of the ancient witchcraft and barbarism that has been outgrown. Many and many a young man has rebelled against their mighty grip only to awake to the fact that he has been seared and polluted in his so-called self-determination. I know of no more impressive passage in modern literature than that written by Mrs. Ward in David Grieve. It is spoken after his partial awakening from the illegitimate but exciting *l'union libre* with the Parisian Elise. In reply to David's declaration—"A man has a right to the satisfaction of his own instincts." \* \*



"What is law but a convention for miserable people who don't know how to love?" \* \* \* Mr. Ancrum, the minister, replies, "David, that's the question of a fool. Were you and she the first man or woman in the world that ever loved? That's always the way; each man imagines the matter still for *his* deciding, and he can no more decide it than he can tamper with the fact that fire burns or water drowns. All these centuries the human animal has fought with the human soul. And step by step the soul has registered her victories. She has won them only by feeling for the law and finding it—uncovering, bringing into light, the firm rocks beneath her feet. And on these rocks she rears her land-marks—marriage, the family, the State, the Church. Neglect them, and you sink into the quagmire from which the soul of the race has been for generations struggling to save you. Dispute them! overthrow them—yes if you can! You have as much chance with them as you have with the other facts and laws amid which you live—physical, or chemical or biological."

When life is brought to the deeper spiritual test of Christ's judgment—when anger as well as murder, lust as well as licentiousness, greed as well as theft, pride as well as passion, then the biblical sentence—"For all have sinned and come short of the glory of God," becomes a stinging fact in personal experience. Let the words of the moral law be written in perpetual fire upon the skies, that men may see and shudder. The law—majestic, implacable, calm, eternal, beautiful, constant is our school master leading us to Christ. To-day, if our noble Luther looked upon the exaggerated individualism and anarchy that rears its head and hisses its—"No God, no State, no marriage tie," I do not think he would repeat his words—"I will have none of Moses and his law, for he is an enemy to my Lord and Saviour. If Moses will go to law with me, I will give him a dismissal and will say, 'Here stands Christ.' We when we feel God's anger against our sins, then must we eat, drink, sleep, and be cheerful so as to spite the devil." Luther's sudden release from the tyrannies of enslaving penances made this bold titan dimly appreciative of the real splendors of the Mosaic law.

The second task needing strenuous endeavor is *the arousal*

*and satisfaction of holy aspirations.* This age, as did the first, aspires not to God-likeness but to God-equality. It echoes the spirit of the Miltonic satan—"Better to reign in hell, than serve in heaven." Or if the aspiration rises above the enjoyment of mere animal appetites it beats with tired wing the high altitudes of worship. Where mere carnality has not smothered the faltering prayer, pessimism has so often injected its speculative poison into the heart of worship that naught save the cold corpse of faith lies dumb at the altar of devotion. The constant, crushing tones of Augustinian theology have so long called man's nature utterly, hopelessly, corrupt, it has preached the *total* depravity of man's soul with such relentless, pitiless reiteration that many have accepted its exaggerations as Christ's own estimate of the human soul. Many have accepted the fate hurled against their irresponsible and rotting corpse of a moral life destitute of all divine quality. "Why should a worm of the dust aspire to be an eagle"—says the accused, chained to paralyzing corruption by utter depravity. Too long has Augustine overshadowed Christ. The horror of our weakness and sin is vivid enough, but Jesus comes to tell a deeper, sublimer truth—a truth as old as creation—"In the image of God created he them." "In him we live and move and have our being." "I have come that ye might have *life* and that ye might have it in abundance." "Be ye perfect even as your Father in heaven is perfect." This message, sent from the high mansions of God to his orphaned children, is the sobering, entrancing gospel which is the complement of that law preaching which prepares us for this supernal note of inspiration and power. It is not by crushing out faults but by arousing aspiration and love that men are made like unto God. Many dogmaticians have made the term "means of grace" to cover too small a part of God's multiform doors of entrance. The streams of divine life come pouring through science, through art, through civic justice, through domestic love as well as through the technical sacrament and inspired word. Why quarrel about the Union Seminary Professor's declaration that through Reason, Church and Bible God finds man. It may grate against the conception of some of our Protestant dogmaticians, but the facts of life and Paul's

own words lend strong support to the defendant's position. Who will deny the words—"For the invisible thing of him from the creation of the world are *clearly seen* being understood by the thing which he has made even his eternal power and godhead." Has not Spencer found that energy and Cuvier his wisdom. Has not Psalmist and Poet found in the heavens and the hurrying cloud the handiwork of the Almighty One? And as for the Church shall we deny that, before there was a New Testament and ever since, thousands have been saved and nourished in Christian faith by Catholic tradition. Though Rome has overlaid with her pagan assumptions the simplicity of the Christ message nevertheless we owe to her the compilation and protection of our priceless Bible. But for us Protestants, for us Lutherans whose pride it is that Luther gave to the world an open, living Bible, for us, I say, the Holy Scriptures are preëminently the precious medium by which we once more see and hear the dear Christ who has redeemed us from our love of sin. It is our glory that the Reformers studied that word with open minds and bold hearts and lifted to view the great message of peace—"The just shall live by faith." The true genius of Lutheranism lies in this, that, her universal priesthood is but the ecclesiastical expression of the heart to heart communion between God and every man who calls him Father. No priestly hands control the blessings of the sacraments. The child goes directly to the Father's heart. No man cometh unto the *Father* but through Christ. He may come to a belief in *energy* through Balfour. He may come to a trust in the *absolute* through Hegel. He may come to a just and jealous God through Moses. But he only comes to all this, and God's *fatherhood* beside, through the life and death of Jesus. Bishop Potter at the consecration of our famous preacher, Philips Brooks, said: "He who has endowed you with many exceptional gifts has given you one, I think, which is best among them all. It is not learning, nor eloquence, nor generosity, nor insight, nor the tidal rush of impassioned feeling which will most effectually turn the dark places in men's hearts to light, but that enkindling and transforming temper which forever sees in humanity not that which is bad and hateful, but that which is lovable and improvable,

which can both discern and effectually speak to that nobler longing of the soul, which is the indestructible image of its Maker. It is this—this enduring belief in the redeemable qualities of the vilest manhood—which is the most potent spell in the ministry of Christ, and which, as it seems to me, you have never for an instant lost out of yours!”

The third distinctive effort in American mission work must be *the realization of Christian Coöperation and Brotherhood*. The Church should be the centre of social redemption. She exists for the specific purpose of bringing in that “kingdom of God” for which Christ prayed and yielded up his life. His house is to be a house of prayer for all people. The impending paganism overshadowing our land can be driven back only by combined effort. We as Lutherans have a distinctive note, yea a rich chord, but it is not the whole theologic symphony. Let us be distinctive but not discordant. We profess to believe in a holy, *Catholic* Church. The shameful waste of home mission funds engendered by denominational zeal must stop. In a neighboring village of one thousand people there are ten dwarfed churches, ten rival sects, ten starving ministers, ten types of Christianity, and the business sense of every thoughtful man condemns such littleness ten times over. The time has come when a so-called Christian denomination which puts another struggling church amid a half-dozen other struggling churches must be branded as an intruder. I know of many villages where the best work a missionary could do would be to burn rather than to build a church. Are we ready to coöperate with other divisions of the Church in husbanding the resources of Christendom, thinking first of Christ’s kingdom and *then* of denominational prestige? Competition degenerates into strife, coöperation leads to brotherhood. Let us be the first in the field to offer this challenge in denominational coöperation. This advance, like the other grand conquests of Christian brotherhood, will come only as we are ruled by the law of love. No amount of legislation, no amount of education, no dream of social reformer, no anarchist threat can move us to the realization of Christ’s prayer for unity of spirit, save love. “Love is the fulfilling of the law”—the law of honesty, of social justice, of

moral purity, of glad forgiveness, of immortality. To this glowing ideal of Christian brotherhood we are called to labor by prophet and poet, by wailing mother and starving children. Patriotism and Christ-loyalty urge us to action. For it, Paul calls upon us to present our bodies a *living* sacrifice. If the Church is not the generous centre of social redemption she is recreant to her trust. In the last judgment, we shall not be questioned concerning our church polity, provincial orthodoxies, or ritualism, but we shall be put to the test of *conduct*. "In so much as ye did it unto one of the least of these my brethren ye did it unto me." Then shall be realized the poet-prophet's dream—(Rev. 11 : 15) "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Then, "At the name of Jesus every knee shall bow of things in heaven and things in earth, and things under the earth: And every tongue confess that Jesus is Lord, to the glory of God the Father." Then, and not until then, shall we realize the last great prayer of Christ "that they may be one even as thou and I art one." In this grand service let our pean be—

"Ring out the grief that saps the mind,  
For those that here we see no more  
Ring out the feud of rich and poor,  
Ring in redress for all mankind.  
  
Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.  
  
Ring in the valiant man and free  
The larger heart the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

Yea, we must not be satisfied until the cross, that symbol of atoning self-denial, shall glitter above, not only the cathedral spire and burnished chalice, but shall flash supreme above every school house and university, every hospital and penitentiary, every senate chamber and board of trade—not satisfied until the blood of Calvary gives the final hue to the crimson bars and stars of hope in that national banner which floats over our America.

## ARTICLE IV.

## LABOR: A REVOLUTION AND A PROBLEM.

By PROF. M. H. RICHARDS, D. D., Allentown, Pa.

Revolution;—an ominous word! Visions of wild faces, tossing arms, fantastic weapons, mobs whose ensigns are ghastly, blood-dropping heads uplifted upon poles! Sounds of rage bellowed as by wild beasts, shrill cries from women's lips devoid of all femininity, the crash of broken portals, the snapping and roaring of conflagration! Society is mad, crazed with a frenzy of destruction, intent upon the death of the noble and the pure whose crime is that they have been elevated and distinguished. Revolt against law and order; against God, whose priests are massacred and whose temples are razed since he himself cannot be reached. Finally, exhaustion, despair, armed forces, arrests, executions, and military despotism. The national progress arrested; and a decade, half a century, lost.

Revolution;—a joyous and hopeful word! Dissolving views of tyrants fleeing across the borders, taking shipping to sail beyond the horizon. Gatherings of citizens to inaugurate government by the people and for the people. Cessation of odious privileges and class distinctions, abolition of crushing taxes and hateful fines, end of enforced services and unredressed grievances. An open career for merit, a reward for industry, safe ownership of property, immunity from insult and outrage for wife and child, a vista of quiet and peaceable life, closing with a back-ground of honorable sepulture. The year of date from which all good things are reckoned, after which increasingly troops forth the arts and the sciences; the corner-stone of the industrial state, the bulwark of domestic piety, and the home of the public worship of God.

Revolution;—a most paradoxical word, therefore! How are we to explain it, classify it, as good or evil? Why does it assume such contradicting face and voice, now an angel of light,

and anon a fiend so dark and deadly? Yet, why have we wondered! Was there ever any great gain compassed for man without a price as great? When or where have we been taught to look for something for nothing? Revolutions are sequels of repayment of wrong by wrong, of lust by lust, of hatred by hatred: they are the initial of noble effort, virtuous resolve, payment in advance for future good. There is not only the right but, also the duty of revolution; and there is equally the right, and even duty, of resisting it, when folly and vice would clamber to the top and press wisdom and virtue down into the dust.

No great social gain takes place without loss or inconvenience to somebody. Society, in a state of rest, tends to stratification: the stronger factors rise and the weaker ones fall to the bottom. Were this to continue, one would have no lamentations to waste: it is better even for the lowest that the nobler and stronger are in command. Little as they have, because of their incapacity, they, and all, would have less were the rule and direction in their puny hands. With the downfall of the commonwealth, private wealth ceases: there is no power any longer to give title and defend ownership, and he is weakest who has most for the spoiler.

But the rise and fall according to ability does not continue unchecked. Parental affection and the pride of family conspire to perpetuate the advantage gained and rivet the good fortune of one generation by entailing it upon its descendants. Alas, the most common mark of noble families is their tendency to descend,—in worth! Thus artificially stayed from falling down to the dregs, they form in all sober truth an "upper crust," prevent the rise of the worthy, increase the misery of the unworthy, create the ferment of discontent while they prevent the escape of its potencies, until at last these burst out, shattering the social order, and do much evil that they may accomplish more or less good.

Hence revolutions are so often violent, although that is an accidental and not an essential quality of them. Hence their climax alone is noted, while they have been gathering and progressing for years before, and continue long years afterwards.



Hence mobility in the social organization is continuous and peaceful revolution, while immobility is periodic spasm and convulsion. Hence the only way to avoid revolution is to provide for constant revolution, prevent incrustation, skim off the evil fermentations or prevent them by wise medication, care more for justice and charity than for custom and precedent, give up the figment of legitimacy and dynasty, and be concerned more as to the fruits of things than as to their names.

We are always in the midst of revolutions, wheel within wheel, and wheel against wheel: the activity of civilization means this very thing. Our great concern is that these antagonisms may be fought out by civilized methods, and not by barbaric appeal to brutal force: that they may make their contest in the arena of argument, before the tribunal of judgment and conscience, by the array of evidence of common profit, and triumph upon the plea of public policy. Thus conducted, the better will drive out the worse, mistakes will be rectified, and, while the line of human progress is never constantly forward, always tremulous and wavering, society will nevertheless advance, gaining more than it loses. Revolution is to be studied and directed and modified, rather than to be feared, vainly repressed, met by physical forces.

Of all our revolutions, the most interesting and important just now is that which pertains to the condition of labor, especially to certain forms of it peculiar to the present age. Always in a condition revolutionary or rebellious, there was never an age in which the direction its movement may take is fraught with such widely extended results; and, it may be added, never was there a nation whose fortunes are so plastic and ready to be moulded into shape by such pressure as our own. What question of the day is therefore more worthy of study?

The Church is interested therein just as much as the State, since its external organization is implicated in these changes, its methods of action are made subject to revision thereby, and, back of all, it is left expectant of being challenged as a foe, or repelled with indifference and contempt as an undesirable acquaintance. Again upon the other hand, there is no agency

but its own which can save it from such a fate; and in saving itself it becomes the preserver of the State, the benefactor of society, and a blessing to all mankind. Thus every consideration bids the Church study this revolution of Labor, and bend all its energies to the task of guiding it and influencing it to a glorious outcome, of saving it from an inglorious and fatal result.

Labor, as a term, is sufficiently ambiguous to need full definition and explication. In its widest sense, it is enforced and unwilling activity: it is a synonym of slavery; and in its earliest stages only the slave labored. All activity is not labor: work is not necessarily labor. Labor is a means, undesirable in itself, to an end much more desired. The slave labors to secure immunity from the lash: the freeman labors to obtain a promised reward, or wages. Men force themselves to labor, to reluctant tasks, to accomplish the results they desire. Labor is consequently the mark of the lower and weaker classes; for the activity of the higher and stronger is voluntary, is work indeed but not labor. In any free state of society labor must be at a disadvantage, having the same needs and desires as the mass, but not having the greater power to obtain; and at such disadvantage it has ever been, and is even now. But the "working man" is not necessarily a laborer in the sense just defined! His activity may be just as voluntary as that of his employer; and there may be greater demand for it than need upon his part for exercising it. In such case the employer must labor to secure this service, and is at disadvantage thereby. The struggle of our day is to create and maintain such conditions as shall give the advantage and retain it for one class of those who work rather than for the other, these two classes grouping respectively under the titles of the employer and the employed. The latter is called the working man, or the laborer; but the real question between them is which shall be the laborer, and which shall work.

Hitherto it has been an open question with vicissitudes for both. Numbers are the weakness and not the strength in the quarrel! The many must contend with each other as to which of them may establish relations with the few. The contention results in lowering the requirements on the part of those who

seek. In turn this increases the number of those who can comply with such lowered requirements; and this again reduces the preponderant numbers of those who are seeking. And so the beam moves from side to side, and scale rises but to sink, or sinks but to rise.

But this rather primitive state of affairs has been complicated tremendously in our day, while its truth has not been invalidated, by certain other factors which now enter into the conflict. The first of these is machinery; and the next in order is association and combination, both of employer and employed, into gigantic units aggregating thousands of individual men. Differences and conflicts are no longer between individuals: they engulf whole communities, they are felt by entire nations, they promise to agitate the entire world of mankind. Every modification of demand and supply becomes consequently the possibility of a revolution more serious and further reaching than the quarrel of two kings over a strip of territory or a stretch of a navigable water. Unfortunately demand and supply, like the climate, are invariable in this only, that they are always varying.

The very general use of machinery in industrial operations has changed the conditions of labor as much as the introduction of gun-powder did those of warfare. It has made the ownership of the tools and instruments of production impossible for the ordinary worker. It has developed cheapness of manufacture in the direct ratio of its extent: the small producer cannot compete with the great one. It has divided the ranks of labor by gradations of skill and sublettings of management. It has increased the competition for employment by providing tasks for which the lowest grades of skill and strength are adequate, the machine doing and supplying the rest. It has therefore reduced, comparatively, the demand for higher skill and strength, by the same process. It has enforced residence in crowded towns under greater expense and less favorable sanitary conditions. It has evolved the office and function of captain of industry and has transferred the confidence of capital, and its handling to him. Indeed, the struggle is not between capital, as such, and labor, but the adjustment rather of the emoluments

of captains and the wages of common soldiers in this army of industry.

On the other hand, machinery may well plead in its defence the benefits it has conferred. It has so cheapened products that humble wages have greater purchasing power than they ever had. It has so facilitated transportation and readjusted markets that the range of movement possible for men is more extensive than the middle ages could have dreamed. It has made common wealth and public utility out of many a decency and luxury that were in the past the sole prerogative of the most powerful alone, or denied even to them. A queen pawned her crown jewels to convey a handful of men across the Atlantic four centuries ago. To-day many a one can earn in a fortnight enough to cross that same ocean in as much greater comfort as shorter time! To-day there is hardly a town, hardly a village of our land in which there are not individuals able for mere pleasure, to cross and recross the ocean. To-day it is not a ruinous outlay of money, nor a fourth of a year in time, to circumnavigate the whole earth! Why this change? Invention and application of machinery!

But greatly as machinery has modified labor questions and problems, there are other powerful factors to be considered; and prominent among these is Association. The use of machinery demanding extensive operation in order to be profitable, has led to the formation of corporations and companies, partnerships, commercial alliances, trusts, systems. Intended to regulate prices, prevent ruinous competition, economize the expenses of management, and the like, these artificial units have brought about another and an unintended result,—the organization of Labor. They have massed labor, brought individuals into fellowship, made different specific occupations parts of one united operation, and made it possible for a comparatively few men thus to paralyze the activity of a multitude.

We have therefore this phase of the question to consider. It is with associated labor that we have to deal, and not with labor alone. Associated labor is meant in nine cases out of ten when the labor question is referred to. A railroad system embracing some thousands of miles of track means not only an

aggregation of capital, a single management, a staff of assistants, but an army of men employed, such in numbers as is gathered for some great war. It means the tendency and the fact, and the fact of increasing tendency besides, of a hundred thousand men combining and associating under leaders of their own choosing in order to dictate to the management appointed by the owners of all this property the terms upon which it shall be operated! We are taught to view "trusts and monopolies" with great apprehension: their danger arises more from this direction than from that in which we are usually bid discern it. It may be too that our safety may be found in this very check inevitable in their organization.

Another feature of our times is the limitless competition and field of operativeness of industrial activity. The earth is very small now! Steam and electricity have merged the markets of the world into one, a central stand and its annexes. The omniscient and omnipresent newspaper leaves no secret unknown. Is there a demand for labor at one place rather than at another? Then the tide of supply sets in from the ends of the earth! Labor is no longer ignorant nor timid: it does not fear to migrate. If it were, it is somebody's profitable task to missionate among it and stir up migration. As with labor, so with profitable production. No sooner has one profited by some individual excellence than shoals of rivals and imitators arise to overstock the market. No wonder labor organizes, no wonder managers combine; and no wonder that each one quarrels over his share of the diminishing returns, while Capital ruefully exchanges six per cents for fives, and fives for fours!

What a tremendous situation it is becoming! Machinery demands large outputs, has provided cheap transportation therefor and extended its market. It has invited association in capital and management, and thereby pointed the way for similar association of those whom it employs in producing and transporting. Information and facility of transportation, again, bring all the forces of the world into the battle, intensify competition, break down local superiority in wages and gains, beget in defence still greater combines and systems, and, once more, still more extensive associations of labor. Where will it end! It

is a revolution, and it is a problem! Let us survey the question upon its various sides.

The quarrel is over the proportionate division of profits arising, or supposed to arise, from an industrial operation. The share of the capital furnished, let us say in passing, is very little in dispute, despite the familiar phrase of "labor and capital." He who furnishes money, and takes no management upon himself in connection with it, gets the ruling rates in the market, goes upon no strikes, needs no machinery or association save that which a bank or broker's office supplies. The battle is between the management and the rank and file, between the employers and the employed. It is a question of wages, on the one side, and hours of work: on the other side, it is a question of salaries and of those profits which grow out of being in the management and being able to contract, under one name, with oneself under another. The stockholder, as such, is not of weight in the matter; and even a bondholder may be "stood off" by the device of a receiver!

Let us also remember that the absolute share of both parties in all good things is greater than ever. It is the comparative, not the absolute, share over which they are quarreling. One hundred years ago neither of them had the decencies or luxuries which either of them has, or may have, now. The common wealth has endowed them both richly indeed, as we have already seen. The grievance is based upon that intangible something of, Which ought to have the larger share? and, then again. Exactly how much larger? Should a captain get more than a common soldier? If so, exactly how much more? If that much, why and wherefore? A pretty set of questions, forsooth! It would do credit to a man's brains to grow crazy over them; and we suspect some men who claim solutions of them of being crazy,—at least their solutions are!

Is there any natural, constitutional, moral, religious basis for this division to proceed upon? Clearly, a man will not work for less than a value equivalent to the procuring of certain necessities and decencies and luxuries; but what are regarded as his necessities is a sum of things very different in different lands and times. In our day and land, a working-man's needs, his

decencies, his luxuries, are no inconsiderable sum: reduce his earnings below that, and he is dissatisfied; but likewise he clamorous for more long before that point is reached.

But why should these salaries and gains be so large? Is there any basis for them to stand upon? Is there anything in Nature or the human constitution which affirms the right of so and so many per cent. for gains, or so much salary a month? There is no way out of this tangle except to affirm that the matter of demand and supply must regulate it,—which is to leave it just where it is now! Arbitration has been set forth as a cure-all! But arbitration is possible now, if voluntarily entered into. If it is a forced matter, it is no arbitration at all. There is no power in our form of government to force a decision upon any one as to what he must take or give in the way of wages. Forced arbitration would follow after the sumptuary laws of old into inanition: it would join in its defeat the efforts made to keep paper money at par when not worth dollar for dollar in coin. Not even patriotism can do that: not even despotism can enforce that! To enforce it, the officers of law would have to seize and operate railroads and mills, or arrest and force working men, convict-fashion, to be employed at them!

Some would declare association a crime! That is just as impossible under our constitution as enforced arbitration. Any number of men have a perfect right to sell their services in a block, or refuse them in a body: one might as well declare political parties, or religious denominations unconstitutional.

True, the State may refuse to incorporate, or recognize as persons in law, such associations, or lay down terms of agreement if it does incorporate, them, but the State simply makes itself ridiculous when it attempts to regulate some things by law which transcend legislation. The unwise statute is evaded: a dozen different ways are found through and around an injunction; and no one profits by the legislative act except the lawyers employed in the consequent litigation. A free people do a great deal of their own governing outside of the legislature, and only a little of it inside.

Then there is the helplessness of punishing large numbers! How can ten thousand or a hundred thousand be indicted, tried,



and punished? We found it impossible in the Great Rebellion: are we likely to find it possible in an industrial rebellion of large dimensions? Riotous force, always confined to the few, can be put down by force. Labor itself has cheerfully assisted to do that, although the rioters were, or pretended to be, laborers; but coercion by the State of any class of persons in it would raise a different state of affairs, a different sympathy by the public, a different result of an appeal to arms. Take it all in all, there is no greater possibility of a legal settlement of this vexed question than there is of finding a law of Nature or a commandment of Revelation whereby to decide it.

And yet there are some things which the people can do, and which require legislative action. Our prosperity is inviting a great many unworthy guests to our shores. Economical governments abroad are ever ready to commute terms of imprisonment for migration to America. Families are ready to furnish the means of coming here to those who can honor their name best by losing it in a new land. We have no room for these classes, and it is amazing that we did not begin long ago to discriminate in this matter. We are awakening to the necessity now; and further legislation will be profitable therein.

The transfer of manufacturing to our own shores, which is now going on, and which will go on with our rapidly increasing capital, will demand better legislation for our cities, and stricter sanitary regulations, since these will grow to larger dimensions and increase in numbers. The old theory of leaving all such things to individual effort is exploded already. The new theory of the duty of the community to provide and enforce many things must take its place. The edge of bitterness as to my share and your share can be somewhat blunted when both are rendered fully adequate by public and common privilege and enjoyment of needful and desirable things. We have public schools already: let us have as many more public benefits as possible,—parks for the enjoyment of the people, libraries and intellectual recreations, music, baths, easy and cheap access to them, a hundred other things which shall supplement wages and make undue profits hardly worth striving after. All these are

possibilities, and the burden of providing them can be made to fall upon those most able to sustain it.

But there is also much legislation in the direction of preventing wasteful vice, which is not upon our statute books, and much more which stands there inoperative. What could we not do if that share of public expense which is thus incurred, and that share of private expenditure which is thus misapplied, were turned into an outlay for general comfort and enjoyment! Our vices are our heaviest taxes and most costly luxuries.

Among the things piously to be wished for is that associated labor would bethink itself more of this method of increasing the value of the wages of the working man. The most discouraging feature in this problem is the failure of such associations to recognize the need of this, or show desire for better things. The voting power in our towns is largely in their hands; but it is not applied to any such ends. Advances made to this element of society toward such ends are met with indifference: it would seem that animal pleasures too largely round in its life. The saloon and the low theatre find in these their patrons: increased wages do not bring forth the fruits of a more refined home life and a more intellectual living.

The power wielded by the association should agitate to make the members so much more desirable, honest, efficient, intelligent, that employers would find it desirable to negotiate with them. Membership in a union ought to be a guarantee of character; and immorality a forfeit of its privileges. Then there would be little need of force or violence in propagating the association or of persuading the public to be reconciled to it.

But that which does not seem likely to be done from within becomes the privilege, if not duty, of some agency from without. The one agency capable of performing the task is the Church of Christ! This mass must be leavened, spiritualized for its own sake and ours. The only solution of all these conflicting claims is to be found in the general diffusion of Christian principle and the influence of the habitual recognition of Christian duty on the part of employer and employed. When men learn to be more solicitous about their duty than tenacious

for their rights, society is safe and its problems are solved in calm discussion and generous concession.

Here again we are met by difficulties. The nature of our industry is largely one which demands continuousness to be profitable. Interest charges and salaries go on day and night, Sunday and week-day. Machinery rusts out by disuse about as rapidly as it wears out in reproductive use. The shining of the sun is no longer the measure of toil: the night contingent succeeds the "day turn" and the machinery goes on earning money and meeting charges. The railroad requires twenty-four hours of daily use to enable it to pay expenses and declare dividends; and Sunday witnesses no cessation, hardly a bated pulsation. Under such circumstances, what is to become of the souls of those who labor or of those who employ them? Our fierce materialism is raising up for us a brood of men who live "by bread alone," and we are in a fair way of finding out that such living, whether the bread be white or brown, is no living at all. The entire cast of associated industry is against spirituality: is it any wonder that we are reaping as we are sowing?

All the greater reason for the Church of Christ to inquire more wisely and diligently what can be done! Perhaps her methods, as heretofore customary, may not answer this new phase of environment. Do they answer? The services of the Lord's day cannot avail for the man who must work that day, or turn night into day! The regulation sermon may have no charm for him whose thought and expression are narrowed down to the provincialism of a class. Contact with those whose life runs in a different channel from our own often surprises us by revealing how exceedingly differently they regard matters, what their moral conceptions are, their beliefs, their prejudices, the motives which move them, the arguments that persuade them.

The day has come when "inner missions" must be prosecuted in the United States, both as a remedy and a preventive. Nor are our heathen all in rags, and in poverty: they range through all degrees of prosperity, and are thereby harder to reach. There is no possible approach by any avenue of patronage: that would be resented at once. There is no gateway of alms and charities: that also would be an unpardonable affront. We

must meet them upon the ground of equal rights and privileges, in honor rather preferring those whom we hope to win. We dare not teach as those who know everything to those who know nothing, but must show our superiority in our ability, by fair and patient argument, and prove and persuade.

We shall find employers and captains of industry just as hard to deal with, just as worldly-minded, just as wise in their own conceits as those whom they employ. There is nothing more offensive to a refined and spiritualized nature than the coarseness of some successful "business men" and employers, men apparently devoid of manners and morals, alive only to the making of profits. In what sort of training are their households? To what end is their wealth, their influence, leading in the social and educational circles?

For all these things there is but one remedy, aggressive missionary work on the part of the Church, of which work no little part will be the example of its members, their living and their evidence of how highly they prize the spiritual as over against the material, character as over against resources, truth and honor rather than sharpness and chicanery. After all, men will silently look up to the spiritual and intellectual man, and, if he does not anger them by disdain, will quietly imitate and copy him. They will not consent to be lectured or preached at, but they will follow the model set before them as their glass of fashion.

Those who have taken half a life-time to break down their health are apt to think very little of a doctor who cannot cure them in a couple of months. Society imitates these unreasonable invalids and expects a cure for its labor-organization troubles from some single law, some one brilliant proposition, some one theory worked out seductively in print. There is no such cure! To get back our social health, to restore its spiritual vigor, wherein alone is that health, must necessarily be slow, patient, long-continued work. Individuals must be gained: no multitudes will be converted in an hour. Peripatetic "evangelists" will not do this work: only the resident missionary slowly gaining confidence and winning love. There is no one method:

it will be by being all things to all men, in the apostle's meaning and not in the pulpit sensationalist's.

This work will demand a better organization and more extensive association upon the part of the Church. We cannot expect to meet these new resources of the world in our ancient isolated ways. If we are not as earnest on our part as the world is on its part, our investments will be pennies where its are dollars: we shall pull and tug with feebleness where it strains and strives most strenuously. We cannot afford to coquet with "higher criticism" and such like theological "fads," while this Hannibal is at our gates. Here are strata of society growing away from us, becoming estranged towards us, while they are growing into political power, becoming the moulding influences of the future. What are we going to do about it? What does our Lord seem to require of us? Perhaps, we ourselves have need of repentance and must cleanse our own eyes before we are fit to offer aid to others!

Whatever may be the case, is it not exceedingly plain that the Church, Christian men and woman, as individuals and as an associated body, has a grave duty to perform in this crisis? The revolution in which we are found is one which permits no one to be an idle spectator: every one becomes sooner or later a participant. The problem set before us is one whose solution depends upon the part men take in it, not upon what will happen if they act thus or so. Either spiritual forces must prevail and safety ensue, or materialistic energies dominate and ruin follow. But spiritual forces prevail only as Christian men and women strive, not as they are inert; only as they preach the Gospel to every creature, and not as they simply go to church on Sunday to hear it, and mind their own business selfishly during the rest of the week.

## ARTICLE V.

## ESSENTIALS OF EFFECTIVE PREACHING.

By H. C. HOLLOWAY, D. D., Mifflintown, Pa.

To "preach the word," is the preacher's business. A dispensation is committed to him. It is not his own notions and fancies he is to preach, but the pure word of God, and he must not corrupt it, but, as St. Paul says, "But as of sincerity, but as of God, in the sight of God," must he "speak in Christ."

No church or man has the right to breed a practice of doctrine that is not warranted by the spirit of the Gospel. He is but the servant of the truth, and, if faithful to his commission, will give it to the people unadulterated with the products of speculation.

The preaching of the future will be doctrinal. The odds and ends will no longer be fought over, and sermons will possess a human interest that they never knew in the doctrinal discourses of the past. The preacher whose sermons can take in the whole broad realm of truth will be the one to leave an impression, and the preaching of the Gospel entire will be attended with the best results. He who preaches the *word* has the advantage of one who had only the training of refinement and wealth. The true, genuine preacher of the word is that of an ambassador or minister, giving but the commands of the court that sent him and which he obeys.

I. The first requisite for preaching the word effectively is *Christ formed in us, the hope of glory*. Therefore, when the apostle Paul said, "I determined not to know anything among you, save Jesus Christ, and him crucified," he avowed his faith in the statement that in the presentation of the divine nature as represented by Christ, there is more moral power upon the heart and the conscience than in any other thing, and his determination to draw influences from that source in all the work that he did.

We may preach much *about* Christ, but no man will preach

*Christ* except so far as Christ is in him. No man can set forth the need of Christ that there is in the soul, who has not felt that need in his own soul. No man can urgently plead the hope of salvation through Christ, who has not experienced that hope in his own case. It is not enough to have, a knowledge of theology though that also is of vital importance. It is not enough to know the mind of man, though the philosophy of the human mind is not to be despised, and is, in its place, almost indispensable. The secret of success in the preaching of the Gospel is that the preacher himself shall have felt the power of that gospel. There are many men who by natural gifts are qualified to stand eminent and pre-eminent above their fellows, who, though they have a certain kind of personal influence, exert but little religious influence. And, on the other hand, there are many men who are comparatively of slender stature and small endowments, whose life is like a "rushing, mighty wind," in regard to the influence that they exert. The difference between these two classes is that those belonging to one are recipients of Christ in their own experience, and that Christ dwells in them perpetually. The presence of Christ in them is the secret of their power. And that is enough to arm a man. The poorest man, the most ignorant man, is mighty through God, when thus equipped. If his soul is waked up and inspired by the hope and the faith and the love which are in Christ Jesus, he has a power that others cannot derive from learning, from wealth, or from any other source.

It is not mind-power, then, nor attainments, nor eloquence, nor flow of natural enthusiasm only, but that stir and glow which a genuine experience of pardon in Christ imparts, that makes a man an efficacious witness and teacher for the Lord Jesus Christ. This is the foundation, and having this,

II. The second essential to preach the word effectively, the preacher must *seek* and *get* the word. What he teaches he must know. This is as important as it is difficult. To see things as they are, to see them through a clear, unclouded medium, to strip them of every disguise, to put to silence our own passions and prejudices, to resist the intolerance, the servility, the established errors and earthly modes of thought, the arrogant pre-



tensions, as well as the nervous fears of the multitude around us,—amidst all these hindrances and obscurities, to discern the truth in its simplicity and majesty, as well as to know the mind of the Spirit,—this is labor which turns to sport the toil of the hands and the sweat of the brow. And to preach this truth openly, fearlessly, amidst outcry, scorn, desertion and persecution, is heroism unsurpassed in any other calling.

It is a common error or notion that it is no great task to acquire religious truths in a country which enjoys, as we do, a revelation from God. The revelation is thought to save us the trouble of research,—to do our work for us. Then, too, having plentiful helps in expository volumes so ready to hand, the way to the truth seems so easy, but this is a great error. We should learn that the very familiarity of a revelation hides its truths from us, or is at least, an obstacle to clear comprehension. You have to break the spell of habit, the spell of mental associations that are so strong. You must put forth more force of thought on the truth, because it is so familiar. A true faith is as difficult an attainment now as in the first age of Christianity. A revelation is not given to deliver us from toil of seeking the truth. This is a great work of every rational being, *especially* the great work of him who aspires to be a teacher sent from God. Such a one should thirst for the truth *in* the word; study, inquire, and pray for it. Welcome it from whatever quarter it may shine; be willing to pay for it the price of ease, of luxury. Of all crimes, none should be more dreaded than that of shutting out God's light from the mind. But it is not enough to get the word, it

III. *Must be preached as the word.* Christianity is often preached as false, or at least as a matter of doubt. God, Christ, duty, immortality, the soul, its greatness, its destiny,—these and other great truths, are spoken of as vague rumors which the teacher has chanced to hear, and not as realities; not as what he knows; not as matters of deliberate and deep conviction. Preaching is too often traditional, conventional, professional, the repetition of what is expected, of what is the custom to say; not the free, natural utterance of persuasion, of experience, of truths which have a substantial being within the soul. Un-

doubtedly the hearer is culpable for remaining dead under the light of God's word; but how often does the want of life in the teacher put down the life of the taught!

If it be asked how the reality of the spiritual truth to be dispensed is to be known and felt? the answer is, not by methods commonly used by fanatics; that is, by inflaming the imagination; by representing to yourself, in material forms, God, heaven, hell, or by applying perpetual stimulants to the passions. You must unite the forces of the heart, and the life, and bring them all to bear on this great end. You must accustom yourself to concentrate thought on the truth which you *have* gained in the hope and belief of gaining more; you must cultivate the hard, but necessary art of meditation, and must exalt meditation into prayer to the Father of light for his quickening Spirit. Nor is this all.

You must inwardly and outwardly live up to the truth. You must strive against those appetites and passions which cloud the inward eye and shut the inward ear. You must cherish and express disinterested affection, and live in loving fellowship with your adorable Lord. It is only by this joint and vigorous action of the moral and intellectual natures, that spiritual vision becomes clear; that the spiritual world is opened to us; that God, and duty, and immortality come forth from the clouds which ordinarily envelops them, into clear and beautiful light, and that God's Spirit becomes a distinctive voice in the soul.

One cannot labor too devoutly that the religion which he preaches may become real, may live in the understanding and heart. Without this, preaching is a tinkling cymbal, a vain show. Without it, there may be prodigies of theological learning; there may be eloquent declaimers, much admired and run after; but they work on the surface only. They show *themselves*, not the truth. They may excite transient emotions, but do not strike the deep fountains of thought and feeling in the human soul. He, alone, within whom Christian truth is a living, substantial presence, can give it forth in fresh, genial, natural, quickening tones. Covet, as the minister's best gift, the divine art of speaking the truth *as* truth. Do not speak as a machine, as an echo, but from a living soul.

IV. Another essential of effective preaching is *plainness and simplicity*. Preaching is with the view of being understood, and to the attainment of a great and important end. The message that the preacher brings is a simple one. With this it should possess plainness, clearness; mere rhetoric will only dull his speech. People like that which they can understand. It is the shallow stream that runs muddy. When we speak of plainness and simplicity we do not mean common-place, nor simple language, any plain word that may come to hand, but the truth lucidly put, giving thoughts that *strike*, and these must be expressed in *apt* words. The most important truth the preacher can enforce may be easy of comprehension, and it may be expressed in forms none can misunderstand, and yet its advocate may have utterly neglected his entire duty notwithstanding. His business is, by apt illustration, method, arrangement, imagery, vivacity of language, animated both by style and manner to render the truth, not simply understood, assented to with a drowsy nod, then *slept* over,—but felt; not only known, which, by the way, it generally is before he opens his lips,—but the object of sympathetic intelligence, and the source of emotion; to animate it with life, to clothe it with beauty, and make it worthy “of all acceptance.”

The salvation of men's souls from sin, the renewing and perfecting of their characters, is the great end of all preaching. But this is done by Christ. To bring men then, to Christ, that he may do it, to make Christ plain to them, that they may find him, this is the preacher's work.

All tinged rhetoric, all false ornament, affectation, and fantasies must disappear in the presence of a supreme, absorbing value for the souls of men. The man whose eye is set upon such an end, and whose heart burns to save these souls, chooses with an almost unerring instinct what figure will set the truth most clearly before their minds, and what form of appeal will bring it most thoroughly and strongly to their sluggish wills. He takes these and rejects every other. The sermon is to be sacrificed to the soul, the system of work to the *purpose* of work always.

That which really belongs to the purpose of the sermon is always good; therefore put all confidence in the power of pure unsophisticated truth. Do not disguise or distort it, or overlay it with ornaments or false colors, to make it more effectual. Bring it out in its native shape and hues, and, if possible, in noonday brightness. There is nothing in the world so beautiful and attractive as the simple truth of the way of salvation! How all should try to make it known! How, in such an effort, we should beware of all ambiguity, of cant, of vague abstractions, of ingenious subtleties! Never learn the art of making plain things hard to be understood. Great thoughts should be expressed in simple language. The great Teacher, who spake as never man spake, should be our model.

Lord Jeffrey said, "Simplicity is the last attainment of progressive literature; and many are afraid of being natural from the dread of being taken for ordinary." We should not seek to send our hearers away saying, "How grand the sermon, how classical the composition, how perfect the oratory!" but "What sinners we are, and what a wicked thing it is to trample on the Son of God!" "We will seek the Lord to-day." It is infinitely better to forego whatever of admiration we might secure by a brilliant, intellectual and oratorical display, in order that we may gain a far *nobler* end, even the salvation of souls.

V. Another essential of effective preaching is *earnestness*. The herald of earthly clemency might well offer the message of his monarch with dignity, but what a mighty spirit of beseeching should live in the herald of heaven! In everything his ambition should be to be a good minister of Jesus Christ.

Spurgeon said that he loaded himself into the cannon and fired himself at the people when he wished to reach them. And surely those who had the pleasure of hearing this great gospel preacher, can appreciate that remark. A preacher is not like a demonstrator in anatomy, who by specimens, explanations and diagrams, seeks simply to make a given subject plain to his hearers; the preacher must do this, but more, he must move their hearts, rouse them to action and lift them to higher planes. This requires great earnestness and emphasis.

It is said of Andrew Fuller that he used to become so earnest

in the pulpit that he would pull the buttons off his coat, and the best part of his sermon was called the "button time." John Wesley, being led away from a mob by his brother, heard some women indulging in fierce vituperation, whereupon he said, "Charles, listen, and learn how to preach." There was no careful measuring and balancing of sentences there. And Spurgeon said to preachers: "The devil does not care for your dialectics and eclectic homiletics, or German objectives and subjectives; but pelt him with Anglo-Saxon, in the name of God, and he will shift his quarters." When the preacher is molding character and determining destinies for eternity, it scarcely should be necessary to enjoin upon him *earnestness*, but it is.

Of course no sensible man approves of boisterous rant; or wants to see solid argument and strong Bible-doctrine degenerate into mere effusive gush. St. Paul argues that the trumpet should give no uncertain sound in the day of battle, but there is such a thing as attaching too little importance to the note uttered, provided only that the trumpet be blown with vigor. But preaching should not be all hortation; the reason and the conscience must be addressed as well as the sensibilities.

Skeptics sometimes say that Christian teachers despise and outrage, or at least ignore, human reason. The charge is untrue. But the preaching of the Gospel, if it be according to the directions and models given in the Scriptures, deals less with mere speculative faculties than with the heart and will. St. Paul says of himself, "I determined to know nothing amongst you save Jesus Christ and him crucified." Did Paul despise logic? Let him who thinks so give his days and nights to the Epistle to the Romans. He will find worthy labor there for "a lonely and athletic student." But Paul did not *depend* upon argument except as that argument served as a thread on which he might string the transcendent facts and announcements of divine revelation. The same apostle speaks of the cross of Christ as "the power of God, and the wisdom of God," and of the Gospel of Christ as "the power of God unto salvation." Perhaps no man ever contended for "the faith" more wisely and more effectively than the apostle Paul. His method is suggestive. It is the method, prevailing, of the whole Bible. It is an aggressive setting forth to men

of the facts and truths of divine revelation,—Christ crucified for our sins and raised again for our justification.

Yet at the same time, let it be remembered that the *sole* object of preaching is not to instruct, nor is it only to convince; it is a failure if it does not also move the heart, and *persuade to action*. St. Paul, the consummate logician aimed at the heart as well as the head, and aimed to lead that heart to Jesus Christ. His preaching therefore was divine logic, made red-hot by holy passion. He "ceased not to warn night and day with tears," and when he got hold of Felix he made the scoffing sinner tremble. John Bunyan, who resembled Paul more nearly than any preacher in modern times—tells us that he "went to his people in chains to preach to them in chains, and *carried that fire in his own conscience* which he persuaded them to beware of." The great Chalmers was no ranter, and he wrote his sermons too; but he delivered them with such tremendous fervor that he made the rafters roar. Perhaps the keenest philosophical intellect that ever entered an American pulpit, belonged to Jonathan Edwards; yet this giant in doctrine, made his reasoning so hot, and his appeals so intensely fervent that his plain Puritan auditors shook like reeds in a gale. Dr. Lyman Beecher, President Olin, Dr. Edward Dorr Griffin, Dr. Gregory T. Bedell, and Drs. Krauth and Stork of the Lutheran faith, were all powerful reasoners; but they were wise enough to heat their arguments red-hot, and then send them, as from a cannon's mouth, through and through the immortal souls gathered before them. Of doctor Guthrie's celebrated "three P's—Prove, Paint, and *Persuade*," he made the last the most powerful. Every sermon was a battery of charged Leyden jars. Among modern ministers none has been more studied and admired by men of culture than the gifted Frederick W. Robertson of Brighton. Dean Stanley once said of him, "He was the foremost preacher that our English Church has produced in this century." Yet Robertson was a man of most impassioned and nervous eloquence, and those clean-cut discourses were, as his biographer says, "*delivered with the most fiery glow*."

A sermon is a very different thing from an essay. Nor is a sermon a platform address; nor is it a lyceum lecture for popu-

lar instruction, or entertainment. Preaching is the presentation of God's truth to men's souls, with the purpose of making bad people good, and good people better. It is addressed not only to the reason but to the conscience and the affections. A true gospel preacher's aim is to arouse indifferent and careless souls, to warn endangered souls, to convict guilty souls, to comfort the sorrowing, help the weak, and to edify believers in godly living. It is said a lawyer strikes for the jury, and if he does not gain the verdict, he has failed. A gospel minister should strike for souls, and if he does not, with divine help, so present divine truth as to *move* his hearers towards a more godly life, he also is a failure. Preaching is for *results*; and in proportion as a preacher realizes the tremendous nature of these results and is intent upon them, will he be effective. He represents God; he delivers God's message to wandering, weak, and suffering humanity; he utters God's thoughts, and God's loving invitations; he expresses God's intense desire to save sinners, and God's vast sympathy with the sorrowing; and how can he do all this without himself being aroused and kindled to *blood-heat*?

St. Paul was all on fire when he exclaimed, "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God!" Richard Baxter besought God before he went to beseech his hearers. He heated his own soul up with prayer. Dr. Austin Phelps tells us that "on one occasion when the thought occurred to Baxter, while praying, of his own popularity as a preacher, and of the throngs which he knew would crowd his church, he broke out with the exclamation, 'not this, not this, O Lord, but the *souls* of this poor people of Kidderminster!'"

What Baxter felt, every true ambassador of Jesus Christ ought to feel—in larger or less degree. He must plead; he must warn; he must invite; he must persuade. Whatever is most powerful in argument, or most convincing to the conscience, or most winning in entreaty, or most thrilling in appeal, he must seize upon, and appropriate to his mighty purpose. A hundred other questions, that are important in their place, are out of place in his pulpit on the Lord's day. The responsibility for immortal souls is upon him; the light of eternity plays about



him and reveals to him the tremendous realities of the judgment. He beholds the Judge on the throne. He sees the books opened. He recognizes *his own hearers there*; some of them being crowned with the unfading crown and some of them shivering under the doom of rejecting the "great salvation!" Seeing all this, feeling all this, his own soul is stirred to its deepest depths; and, if like the great apostle, he is moved to tears, he knows that it is better that he should weep here than that his hearers should weep in hell.

A distinguished lawyer once said, "If I had a student in my office who was not in more earnest to win his first ten dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office." That lawyer voiced the popular judgment. Men demand of ministers of Christ, that whatever else they are, they shall be *in earnest*. A discourse that is very moderate in scholarship or intellectual stature, may be prodigiously powerful if the man who utters it is under the *baptism of fire* from heaven.

"Is the pulpit in these days losing its power?" Yes, where ever it loses that holy passion for souls that is kindled by the Holy Ghost. But the humblest pulpit may be strong when the strength of Jesus Christ is put into it, and when the thermometer of the preacher's heart is up to *blood-heat*! There is not a doctrine in God's word that ought to be preached coldly; and the minister who puts his own soul into his sermons is the man who will bring souls to Jesus Christ.

VI. To preach effectively the discourse must be *positive and come with authority and definiteness*. The messenger of God offers not merely his own opinions but those of the high court from which he comes. He comes "not as a scribe, but as one having authority." Without this, the finest sermon will be but a pleasant song; and even *this* is not assured. Like the Master, the preacher must speak with authority. The source of Christ's truth was celestial. He dealt in statements from out of the infinite and he pointed to miracles and prophecies as credentials. So St. Paul spoke not in his own name, but as an ambassador of God put in trust with the Gospel, not as pleasing men, but God, who trieth the hearts. He did not deal in dreams

and evolve his message from his own consciousness. Neither did men teach him his message. He spoke what he received from God, therefore it was infallible, therefore it was mandatory.

If a man cannot preach the Gospel with a deep and abiding conviction that it is the truth of God, he will do no good, and he has simply missed his calling, and had better not preach at all. It was a somewhat caustic remark which characterized a young minister as "an indefinite article;" but it is just that indefiniteness which is much in demand at the present day. The idea is to believe *many* things, but not long, and nothing *strong*; yet St. Paul's exhortation is, "Let every man be fully persuaded." or *assured*, "in his own mind." And he argued that the trumpet should give no uncertain sound in the day of battle.

It has always been the privilege of God's children and God's ministers to hold and to preach a gospel which is "yea and amen in Christ Jesus." Let the world go, if it will, after its philosophies and its vagaries of doubt and conjecture. It is our high privilege and distinction to do precisely the thing which we are derisively taunted for doing by one of the doubtful critics, viz., "to ignore all the troublesome questions that rack men's souls, and just preach right on, as if there were no sort of trouble about our creed, and never had been." Why should we not, when the word of God authorizes us to do so, and when there is such a comfort in doing it? Why should we flounder about in the uncertain seas of speculative error when we have the solid rock of truth in God's own testimonies?

We believe, and therefore speak. While declaring the whole counsel of God, and determining to know nothing save Jesus Christ and him crucified, it is the privilege of every true preacher of the Gospel to say with St. Paul, "My speech and my preaching was not with enticing words" or criticising words, "of man's wisdom, but in the demonstration of the spirit and of power." It is our privilege to say as did our Divine Master, "We speak that we do know, and testify that we have seen." "Knowing therefore the terror of the Lord," says St. Paul, "we persuade men." And says the beloved apostle, St. John, after a long lifetime of blessed experience and faithful service in preaching this Gospel, "We do know that the Son of God is come, and

hath given us an understanding that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God and eternal life."

There is a feeling abroad now-a-days which even finds occasional expression in religious periodicals, that preachers should not be very positive about what they say. They should beware of dogmatism, since too great positiveness will serve to drive away intelligent hearers. Ruskin describes the preaching of which "every thought is frost bitten into timid expression and every sentence broken by apology," and which, though trustworthy, is powerless for good. That is the sort of preaching some people think the world needs; preaching that does not affirm anything very positively, but which carefully balances and adjusts every statement so that no philosopher present could contradict what is said, and so no one could charge dogmatism. Some people are very much afraid of dogmas, especially religious dogmas. Call creeds, as some men do, mere skeletons; and dogmas and doctrines but the bones, and not the living, lovely, breathing form of true religion. Still we ask. What is the body without the bones? Are not these the essential part of the animal system, maintaining our form erect, imparting to it its symmetry, giving these feet their power to walk, these hands their power to work? Not less important the place that doctrines hold, the part they play. The greatest sermons and the greatest preachers, have been doctrinal. Yet there are preachers who

"Would not in peremptory tone  
Assert the nose on their face their own."

As Bishop Ryle says, "We have a religion in this day, of which the leading principle is, no dogma, no distinct tenets, no positive doctrine; so we have clergymen, who seem not to have a single bone in their body of divinity. They have no definite opinions; they belong to no school or party; they are so afraid of *'extreme'* views that they have no views at all. Their sermons are like them; without an edge, or a point, or a corner, smooth as billiard balls, awakening no sinner and edifying no saint. What are such preachers but the prophets who prophesy smooth things, and cry, 'Peace, peace when there is no peace?'

These are the prophets who are denounced in the word of God, and thus that word declares the 'hurt of the daughter of God's people is not healed.' Woe! woe!! to the Church and to the land whose clergy prove thus false to their trust!"

These are not the preachers who win souls, or who move people to righteousness. Longinus says that the apostle Paul spoke in "apodictic" style; that is to say, he spoke as one who was in the certain *possession* of truth, as distinguished from one who was *searching* for truth. And all down the line of the ages the preachers who built up the churches and won souls were men who claimed to know that what they said was true, and who said it with positiveness and emphasis.

Erasmus was one of your careful, balancing sort of preachers, who must trim his statements to a hair's breadth and must not be too sure of anything. Though a great scholar and a good man, yet a hundred of him would not equal one Luther as a power for good among men.

Another strong point in the preacher is, that he preaches the distinctive doctrines of the denomination to which he belongs. If he cannot do this, then, as an honest man, he should seek a more congenial clime. He will do more good by pursuing such a course than fighting his own Church, and disturbing the kingdom of Christ, by bringing reproach upon his cause.

Of course, preachers should not be careless, and much less reckless in their statements. They should know what they are talking about, but they should talk about it with the positiveness of earnest conviction, and they should not allow the dread of being charged with dogmatism to take the force out of their utterances. Things they are not sure about, they should not preach about; but what they do preach should be presented with the greatest earnestness and emphasis, in words and arguments as solid as cannon balls.

James Anthony Froude well says: "Those religious teachers will always command the most confidence who dare most to speak in positive tones." Assertions hesitatingly expressed, or qualified with modest reserve, may suit the lecture room or study, but they are out of place in the pulpit. An eager, heavy-laden

soul, crying out from its heart, "What must I do to be saved?" will listen only to a preacher who shows that he believes, with all his energy, in the answer which he gives.

But while the preacher is positive and assured he should also preach positive truth, positive doctrines. The efficiency of the ministry will be greatly increased by cultivating the habit of dwelling upon the affirmative, rather than on the negative side of religion. A great end gained is, when we set forth the truth in its native brightness rather than at exposing the manifold forms of error; if we prefer to emphasize the great essential facts and doctrines in regard to which there is no doubt amongst Christians, rather than to discuss the minor points of confusion and controversy amongst the sects; if we cultivate and insist on virtue as the best means of restraining vice; we seek first of all, to make men love the Lord, assured that if they do this, they must hate evil. To plant one good tree in a garden is greater work than to uproot many weeds. Remember what happened to the house that was "empty and swept and garnished." If only it had been leased to a good spirit, the old tenant could not have come back again.

There is great temptation to run around after the devil as he changes from one to another—like the evil genius in the Eastern fairy tale—trying to destroy him with argument or crush him with invectives. There is great temptation to waste time and strength in confuting and condemning the errors of those who differ from us in creed and worship; especially so when we are confident that we are well armed. But after all, the true work of the ministry is not so much to denounce the *Antichrist* as to proclaim the *Christ*. The former work may have greater promise of notoriety and applause, for a fight will always draw a crowd, and assaults are reported in full by the newspapers. But the latter is certainly

"The labor that in lasting fruit out-grows  
Far noisier schemes."

VII. Another essential of effective preaching is *moral courage*. Physical courage is usually at its height when the passions are influenced. But moral courage, which is the property of

the heart and not of the bodily temperament, keeps constant empire in the soul, independently of varying surroundings.

"True courage is not the brutal force  
Of vulgar heroes, but firm resolve  
Of virtue and of reason."

It is better to fail in physical than in moral courage. No man need be ashamed at his shrinking from personal danger and pain, so long as he does not shrink from the reproach attendant on well-doing. It is far more heroic to face the storms of life with integrity, and tranquilly answer, "No," to the allurements of the world and the devil, than to dare impending dangers and conquer brute force. It is better to possess energy of soul with which to perform exploits on the moral and spiritual battlefield, than physical hardihood with which to withstand temporal opposition. Hence it is that throughout the word of God, there are scattered so many injunctions concerning moral courage. Generations have learned, and will learn, the nature and advantages of moral courage from the unique, perfect, blessed life of him who offered to humanity a pattern for imitation. Peter exhorted the early Christians to "add to their faith" the constancy and courage of manly vigor. And the apostle Paul not only displayed the virtue, but strongly recommended it to others.

"His soul of fire  
Was kindled by the breath of the rude time  
He lived in."

He was misunderstood, abandoned, hated. He was exposed to perils on land and sea. He encountered weariness, hunger, thirst, nakedness. He was the victim of a nation's deadly malice. But with all he was the very impersonation of joyous energy, and self-forgetful firmness. Though troubled on every side, he was not distressed; though perplexed, he was not in despair; though persecuted, he was not forsaken; though cast down, he was not destroyed. There was no inclination to flee from the call of duty. There was to him no by-path, the pursuit of which would conduct him away from the frowning obstacle. Nothing could move him; he soared high above his traducers. There was no hesitancy. He gloried in tribulation; and with the tread of a hero he went forth to his execution.

Ever memorable will be those fearless words with which John Knox shook the spirit of the Queen and her attendant lords. "You are mistaken if you think you can intimidate me to do by threats what conscience and God tell me I never shall do; for be it known unto you, that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven, or rot in the bosom of the earth." And how the same spirit of moral courage reigns in the memorable words of John Bunyan who, while lying in Bedford jail declared, that the "moss should grow on his eye brows rather than he would violate his conscience."

In the present day the call is for men of doughty, intrepid spirit. There is a lordly chivalry in which we may, we must, share a part. The Spartans ridiculed Tyrtæus, when he was appointed to the command against the Messenians, because he was lame; but the Ionian wisely answered that "the army wanted men with hands to fight, not men with legs to run away." Such are the leaders of the soldiers of the cross of Christ, the Church needs now. Not effeminate, timid, despairing poltroons; but true, resolute, indomitable men—men of stout heart, because men of clear conscience, decided convictions and vigorous faith.

As a preacher of the Gospel, have this courage which God gives freely to all who seek it. Fear no man, high or low, rich or poor, taught or untaught. Honor all men; love all men; but *fear none*. Speak what you account great truths, frankly, strongly, boldly. Do not spoil them of life to avoid offence. Do not seek to propitiate passion and prejudice by compromise and concession. Beware of the sophistry which reconciles the conscience to the suppression, or vague, lifeless utterance of popular truth. Do not wink at wrong deeds or unholy prejudices, because sheltered by custom or respected names. Heed the divine injunction, "Cry aloud, spare not, lift up thy voice like a trumpet." Let your words breathe a heroic valor. Having bought the truth, sell it not. Having deliberately, prayerfully and conscientiously sought the truth, abide by your convictions at all hazards. Believe in the saying of the immortal Luther, that "*One with God is a majority.*" The true preacher



will never shrink from speaking his mind through dread of reproach. He will not wait to be backed by numbers. The fewer the voices on the side of truth, the more distinct and strong must be his own. He must put faith in truth as mightier than error, prejudice, or passion, and be ready to take a place among the martyrs. He must feel that "truth is not a local, temporary influence, but immortal, everlasting, the same in all worlds, one with God, and armed with omnipotence."

The true ambassador of Christ is particularly called upon to cherish moral courage, because it is not the virtue of our times, and because ministers are especially tempted to moral weakness. The Protestant clergymen, mixing freely with society, sustaining all its relations, and depending on opinion for bread, has strong inducements to make a compromise with the world. Is there not reason to fear that, under these influences, religion and the world often shake hands? Is there not a secret understanding that the ministry, while it condemns sin in the mass, must touch gently the prejudices, wrongs, and abuses which the community has taken under its wings? Is not preaching often disarmed by this silent, almost unconscious, concession to the world? Whether a ministry, sustained as it now is, can be morally free, is a problem yet to be solved.

But the length of this paper does not allow that we should tell how powerful in effective preaching are the factors of *sympathy* and *love*; and also *faith*, *hope* and *confidence*. Truth, when seen as a reality, always breathes these graces. Doubt and despondence belong to error or superficial views. Truth is of God and is bright with promise of that infinite good which all his perfections make sure to his creation.

For all this equipment, essential for effective preaching, God alone must be implored. By his help you can build up in yourself an energy of purpose, more than an iron strength of principle, a loftiness of sentiment, which will disarm all outward changes, and give power to your ministry, whether in a prosperous or adverse lot. "Be strong in the Lord, and in the power of his might." "Be thou faithful unto death, and I will give thee a crown of life."

## ARTICLE VI.

## CO-EDUCATION.

A paper read by MRS. J. M. CROMER, Kansas City, Mo., at the dedication of Oak Hall, Midland College, June 9th, 1892.

The education of the middle ages was either of the cloister or of the castle. The monk was the product of the cloister,—the knight was the product of the castle. Both were *men*; neither was truly educated.

The education of these times was not suited to the gentler sex. When the schools dealt, on the one hand, with the painful and useless ceremonies of religion, and on the other hand, with the knightly sports of riding, swimming, shooting, boxing and making verses, there was nothing suited to woman.

The idea of education for men only, grew out of the idea of education for men separately. The battle which co-education has had to fight, has been simply a battle against *false* education.

The monk was taught to regard woman as among the many temptations of St. Anthony. The knight was taught to regard her as an object of jealousy, over whom he fought his bloodless battles with his envied rivals. Hence the unworthy estimate put upon woman in these semi-barbarous times had much to do in forming the false education of those times; and this false education in turn, became woman's oppressor, barring her from that mental and social development of which she was so highly susceptible. Woman's chief and worst enemy in the past has been a false idea of what education really is. And it is only as a true idea of education has gained recognition that she has been considered able to cope with her brother. And we believe that as we near the ideal idea of what education is she will stand on an equal footing with her brother.

As we have found woman's bondage rising partly from tyranny in the Church. So we find her freedom in the reformation of the Church. Luther and Melanchthon gave rise to a revival

of letters which resulted in general intelligence. The children were now taught, and boys and girls alike, for the things now taught were grammar, Greek, Latin, art, painting, sculpture, etc. In this reformation, the education of the girls was considered as necessary as that of the boys. Not because we are Lutherans, and therefore interested in Lutheran institutions, but because of the fact in history, we say Martin Luther popularized education, bringing the schoolmaster into the cottage home and giving the whole family the benefit of his instructions. Here was laid the foundation of that system of popular education which has become the chief strength and honor of modern Germany, and which gave origin to our own proud system of public instruction. The Reformation in religion became a reformation in education, by which both reached a much higher ideal, and as a result of which woman gained her freedom. But a few relics may yet be found both in the Church, and in the idea of what is a true education; our higher institutions are only beginning to open their doors to the gentler sex. There is still a trace of mediæval barbarism in the idea held by some that the boy and girl may be educated together in the primary schools, but that they must be separated when they enter the higher grades. If our philosophy be true, we say, make the education more truly what it ought to be, and there need be no reason on intellectual grounds for the separation of the sexes. So long as the mind was considered more as a mere reservoir to be filled with the speculations of philosophy, and the university a place where one might establish his honor—settled in beastly duel—or where the highest point of physical culture might be attained by playing at foot-ball, or boat racing, so long was and so long will the idea of co-education be considered effeminate, *i. e.*, not brawny and muscular.

But where we realize that only that is education which is in the right sense popular and hence practical, and which draws out and develops the native powers of the mind, be these what they may, in the same ratio will we find woman considered capable of going through the same mental discipline required of the opposite sex. All the difficulty found in the question of co-education is in man and not in woman. When he has come to

the true idea of what woman ought to be, strange enough, she proves equal to the requirement. If woman is only a thing of passive innocence which man must guard and protect, then the days of the "Cloister" and the "Castle" were the best days. Many of the worst men were shut up in the "Cloister;" and the school of the "Castle" taught that the true gentleman would respect and defend woman. But as man himself has come to apprehend something of the true dignity of woman, and of her mission, education has come to have a truer meaning. Woman has never failed in any test that has been made of her ability and talent, and it is gradually becoming a manly thing to acknowledge her equality with man, so far as applies to a true education.

The question now arises, since education has become a matter of the whole family, and since our children, regardless of sex, are given the primary training together, shall co-education be carried on into the college classes?

We dismiss at once the question of woman's ability to cope with her brothers in the higher studies, as unworthy our consideration, and as a reflection both upon the women of our day, and upon the true idea of education, and as having been sufficiently proven wherever the test has been made.

The question resolves itself into one of mere practicability. It is a question of government, of discipline and social regularity, which we believe will also stand the test.

We shall not dwell upon the fundamental fact that God created man and woman for each other's society. And instead of bringing into question at all the advisability of co-education, we would frankly and plainly say that a true, real, and complete education demands co-education. The ideal would be incomplete without it.

Again, we must enlarge and broaden our view of what education really is, as this is the basis of the whole question of woman's education. As we now regard it, and as I believe in truer and increasing light, it involves the social as well as the intellectual being. The social sphere is becoming more and more one of influence and importance. Not so much as individuals, as members of a common race, do we gain place and

distinction. The mediaeval monk would be as much out of place in the social circles of to-day, as the proverbial child who tells company all about his big sister's beau. With all his ceremonies he would not be able to appear with grace and profit among his fellow-men. The knight would be as much circumscribed because of fear from some more valiant and attractive knight, who might afterward call him to account for his conduct. The education of to-day, therefore, which does not begin in the home, and which does not bear its most precious fruit in the home is in so far defective. Man and woman were created for each other, and only co education can best fulfill this end.

But do you say better results are obtained intellectually by separation? I doubt it, but granted true, it is at the expense of the social and real life. The boy who does not learn to control himself, and to concentrate his mind upon his studies when the sexes go to college together, fails in acquiring one of the most important intellectual qualities. It will be the weak spot in his whole intellectual career. This is the important part of his education, which he should learn at college, before he gets out into the world. Do you say that government becomes more responsible and difficult? I grant it. And yet what foul social sores would at once be healed if all this were learned in college under a discipline which included the whole being. This is a part of a true education, and while the responsibility may be greater for the teacher than that of the mere recitation, it is because he has entered a higher and broader field.

Again, we claim that the morals are an important part of any one's education, and nothing is more conducive to immorality than the separation of the sexes. And the unfortunate one who fails to cultivate a true moral character under the system of co-education has, after all, done society a great good by making his failure and its cause conspicuous.

We sympathize with the teachers who must govern boys and girls together, but we sympathize as with those who are trying to awaken and develop the faculty of self respect, and to cultivate refinement.

We close the objections by saying we do not believe they are greater than met with where the sexes are separated. But there are great advantages as already intimated. The boy becomes a man. The girl becomes a woman, and under the self-restraint of co-education, as well as under its refining influence, both are better prepared for the life before them.

The young lady whose conduct is unbecoming, and who becomes the subject of discipline in college, where there is every thing to appeal to her womanly character, as well as to keep her in check, has simply proven herself incapable of that higher education of which her sex is preëminently susceptible, and the college does a great and good work for society by pointing her out as unworthy of highest recognition. Admitting all the evils which exceptional cases have shown to be possible under co-education, we claim that in these disciplinary experiences the whole social atmosphere of our colleges is purified, and such a standard is set up and established as must prove of great value in the future of the race.

It ought to be, that in the course of one's education, in which the whole life is given mould and character, that principles of purity and virtue would become deeply imbedded in the life. Co-education is socially and morally educational, and the failure of the few should no more condemn the system than the failure of the student to pass his examination on the Greek verb should condemn the classics. Again, the boys and girls who mingle in the common schools, and who are to be separated during college life, are again to mingle for the remainder of life. This is God's law. And what would contribute more to intelligent, congenial, happy and helpful selections for life than that each should understand the other.

In the class room the young man learns three very important lessons with regard to the opposite sex. First, that his sister is able to cope with him in obtaining knowledge. He sees wherein he has the advantage, because of the cast of his mind, and how much harder his sister must labor, and he sees, secondly, wherein she is his superior, and how much harder he must labor than she does. Both experiences create in him a respect for her which he could never have otherwise. He sees her equality

in perseverance against odds, and also her superiority in surpassing in other things. Then he learns what is of greatest value to the real life, that woman is not, sentimentally speaking, so highly angelic. This delusion is at once driven from his mind, which alone will teach him to study more deeply and appreciatingly into woman's character, and save him from falling into the snare of a hasty selection bringing sore disappointment. The sooner he knows what woman is, the more fitted will he be to become her companion through life. He must, before he is qualified to be the head of a home, be able to say of her who walks by his side, "With all her faults, I love her still." We may call her angel, but he calls her "wife." What could be of more practical value to life as it is to be lived than this? And where or how can this knowledge be gained so well as in the classroom? Woman would then be a helpmeet indeed.

The benefits are as great to the girl as to the boy. She has opportunities of acquainting herself with that mysterious creature called man. She learns his weaknesses, and upon what trembling foundations rests his claim to be called the "Lord of Creation." In short, the delusive fancies which becloud and mystify the day dream of love will be driven away, and she will learn his manly qualities and how properly to appreciate them. In calmer mood, with clearer mind and keener sense, each can come to the solution of that problem upon which the success and happiness of life so largely depend.

We have been speaking of the difficulties of government where the sexes are educated together. We cannot, in the same individual case say what it would be otherwise, yet there is no question but that where girls and boys are together, each is put upon his or her good behavior. If any fail in the test, they fail to their greater disgrace.

But we would not be understood to be emphasizing that which may be and should perhaps be considered incidental. We would not have co-education rest mainly or even largely for its endorsement upon the mere idea of intelligent selections for life. But we would make the whole question of education fundamental to the fullest development of both sexes. The manly qualities of man, and the womanly qualities of woman are



both brought to the surface in an early and continued development under co-education.

But co-education is no longer an experiment. It has been thoroughly tried in the United States, and its success is its greatest defense. But a few years ago there was not one college in the United States affording equal instruction to the sexes. Horace Mann, President of Antioch College, was one of the first to make the experiment. This was in 1853, and five years afterward he writes to an educator, saying: "We really have the most orderly, sober, diligent and exemplary institution in the country." His wife, in her husband's biography, and referring to the college says: "The purity and high-tone of its morals and manners were unequaled by any other known institution." The two points specially on trial were (1) The ability of young ladies to perform the intellectual tasks assigned to the young men, (2) The question of government, the effect which the mingling of the sexes would have upon the morals of each. Both have stood the most crucial tests. President Fairchild, of Oberlin said, "During my experience as professor—27 years in all,—I have observed no difference in the sexes as to performance in recitation." President Angell, of Michigan University, said, "We have not had the slightest embarrassment from the reception of women. They have done their work admirably and with no peril to their health."

President White, of Cornell University, gives unlimited endorsement to co-education. In an address of a few years ago, he said, "The best Greek scholars among 1300 students—the best mathematical scholar in one of the largest classes in the institution of to-day and several among the highest in natural science, and in the general courses of study, are young women." In a class of one of our eastern colleges composed of nine young women and four young men, the young women averaged 86.8 the young men 82.2.

As to the moral effect we have equally strong testimony. A leading educator says: "To insure modesty, I would advise the education of the sexes together; for two boys will preserve innocent twelve girls, or two girls twelve boys; but I will guarantee nothing in a school where girls are alone, and still less where

boys are alone." These strong statements might be greatly multiplied, and each year makes the case stronger. Really, we would be following far behind the procession of progress in our day, if we seriously questioned the propriety and practicability of co-education. We need rest no longer upon theory and prophecy. Abundant test has been made. Moreover, the work of education is falling largely into the hands of women, and occupations of all kinds are open to them. Medicine will more and more come to be practiced by women, leaving, possibly, the more barbarous department of surgery to the sterner sex. The progress of our day has opened almost every avocation to woman, and she will enter to stay. There is, therefore, little alternative left us. The tide of opinion is in favor of, and the social conditions of our day demand, co-education. The question is no longer, Is it practical? But how make it more and more perfect, that the highest ends may be attained?

It was Paganism that taught the inequalities of the sexes—it was Paganism that produced it." "And, as another has so beautifully and truly said, when this inequality is taught, or believed in, or insisted upon, then farewell to the glory of homes, to all unbought charms, to the graces of domestic life,—to everything that gilds our brief existence with the radiance of imperishable joy."

It was not till Christianity arose and gave new and purer life to Pagan civilization that woman came to her true position. Reinstated under that religion which had its origin in the once spotless Eden, where woman had her divine birthright of equality with man, receiving with him alike his blessings and his curses, she no longer has any galling limitations put either upon her natural freedom, or the exercise and development of her natural powers.

But while woman humbles herself at the feet of her Master, washing them with her tears and wiping them with her hair, recognizing in him her true and only Lord, yet in the founding and progress of this divine religion she has been a necessary factor. So long as the Church is ruled in the spirit of her Master, so long will woman hold her place socially and religiously. But when by any means she is taken from the throne where

her Lord put her, then Christianity will lose a chief power in elevating the race. Woman's soul has right nobly responded to the blessings of Christianity in a zeal and devotion unequaled in the history of religions; so that woman is becoming more and more recognized in ecclesiastical councils.

Therefore, in founding Midland College, this latest effort of our Church to fulfill the Master's commission, it is prophetic both of divine blessing and ultimate success that by its side should rise the beautiful proportions of Oak Hall, where woman shares equally in receiving and giving that which shall build up our beloved Zion.

In fullest conviction of this sentiment we have come to set apart this building which provides the necessary accommodations for the training of our sisters and daughters.

May Oak Hall be indeed a true and strong help-meet to Midland College, blessing our Church with cultivated and consecrated Christian woman, and producing another strong argument in favor of co-education.

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## ARTICLE VII.

FREDERICK CHRISTOPHER OETTINGER,

From the German of C. Claus, by REV. H. C. STUCKENBERG, A. M.,  
Findlay, Ohio.

Frederick Christopher Oettinger was one of the most noted and influential of the students of Bengel. He was born in Gœppingen on the 6th of May, 1702. His school teachers were harsh and tyrannical. Once, at the age of seven, he became impatient because he was required to commit and recite a complete rosary of hymns which he could not understand. Coming to a certain hymn he was seized with a determination to understand it. He applied himself and received some lasting impressions. One Sunday, in his fourteenth year, his mother required him to read the Bible while she went to take a walk, charging him not to leave his chair till he had read several chapters. The boy thought, "Yes, you can command; you go

walking, but I must read." He found Isa. 54 : 11-14. He read eagerly and sighed, "If these beautiful things concerned me it would be worth while to become converted." He continued reading and received a deep impression of the beauty of the divine word which became the foundation of his later writing on Isaiah.

He was so inimical towards his teacher that he could have poisoned him; he had indeed determined to run away from home and go to America. Finally, his father removed him from the school of the tyrant, and the lad applied himself zealously to reading and study. One night, while thus busily engaged with his book till between one and two o'clock, he heard a sudden cry that his mother was dying. Seeing her upon her bed as if dead, he became alarmed, hastened to his chamber and prayed with the full assurance for her life. God heard him and his mother recovered.

In the fall of 1717 he entered the cloister school at Blaubeuren. After a three years stay at this place he studied at Bebenhausen 1720-1722,

He was a youth comely in appearance, eminent as a student and noted for his attainments. He was therefore advised to study law as he would be more successful in the world than if he were to study theology; even his mother, not free from ambitious thoughts, favored it. The youth found it very difficult to decide and a severe conflict took place within him.

His preceptor, Weissman, once said to him, "Why do you let the time pass for studying law? Follow that to which your disposition inclines you. You are more fitted for the world than for a divine; you have gifts for a politician; I cannot imagine you a devout one." He said to himself, "My Lord, you have no idea what thoughts are in my inmost soul. I have a greater inclination to godliness than the appearance indicates." Finally, the superintendent, Prelate John Hochstetter, advised him to enter his closet, prostrate himself before God and pray for a final decision. Like an arrow he flew to his closet, attempted to pray but could not, because he had as great an inclination to the world as to God. Then he thought, "What profit is it if you wear the most magnificent clothing, have au-

thority and reach the highest pinnacle of fame? It is surely better to serve God." Thereupon he called upon God with his whole heart that he might remove from his heart all regard for the world. It was done immediately. He decided in favor of theology (1721) and was from that hour a changed person.

His fellow students noticed the change and wondered, but when they saw him praying so often in his closet they came to him with the request that he should also pray with them, which he did with simplicity.

Desiring now to know clearly the ground of all theological truth, he entered upon such an earnest investigation that his body wasted away and he became afflicted with a swelling in the throat which defied all remedies, so that he was obliged to go home. In this his time of trouble the many sins of his youth came before him, his curses against his former teacher, etc., and he experienced something of what David experienced in his penitential psalms. He now came into the society of the inspirationists, with whose leader, Rock, he had had some intercourse. He tested their teachings thoroughly, could neither condemn nor accept them, and freed himself from them by prayer.

In the fall of 1722 he entered the university of Tuebingen. Here he studied philosophy under Belfinger, and resorted so frequently to the man of God, Bengel, that the latter was obliged to inform him that he came entirely too often. A simple layman, J. K. Oberberger, exerted a decided influence upon his spiritual development. He called Oettinger's attention to the writings of the theosophist Boehme. He, indeed, at first, had no taste for the book, yet had no rest thereafter till he had obtained a copy for perusal.

He was completely taken with it and experienced a thorough change in his views. In connection with this he read assiduously the church fathers, and in his unquenchable thirst for knowledge became absorbed in rabbinical and cabalistic writings.

In 1729 he left the university for the purpose of traveling. In Frankfurt he found special opportunities for prosecuting his cabalistic studies; in Berleburg he visited the Separatist congregation; in Jena he met A. G. Spangenberg, who was delivering

lectures and conducting hours of devotion, where from 50 to 60 from all the faculties prostrated themselves and prayed, and then held a conference upon the word of God, which he also attended, and at their request spoke, but soon noticed that they did not agree with what he said. His spiritual development and views were different from those of the people of Jena. In Halle he remained longer and delivered lectures and determined on a visit to Herrnhut, which was just beginning to come into notice.

The first impression that he received here was that it was customary to depend more upon the songs of Zinzendorf than upon the sacred Scriptures. Although he expressed his views openly, they still sought to retain him in their midst and especially did the Count seek to convert him to his views, but Oettinger declared that he would not receive one word of their utterance, but would nevertheless love their fellowship. He was soon recalled to Wuertemberg by his consistory, so that Zinzendorf's wish was not fulfilled.

Oettinger next went to Tuebingen as tutor. Here he entered a society of brethren among whom J. F. Reuss was leader. Oettinger's leaning toward Boehme was not pleasing to them. Reuss especially opposed him. However, when the latter left Tuebingen these disputes ended; indeed Oettinger won new followers for Christ among the students and one of the ablest brethren, Koestlin, inclined more to Oettinger than to Reuss, so that it seemed the views of Boehme would predominate. Suddenly, however, Oettinger, through the reading of a little book on the Enlightened Shepherd, changed his views entirely and was careful to insist only on following Christ, and the fellowship of his suffering and death.

In the spring of 1733 Oettinger left Tuebingen to follow Count Zinzendorf, who had just visited Wuertemberg, to Herrnhut. He was to labor there as expounder and translator of the Bible. The Count desired to contribute his utmost towards a Bible translation, in which, above all things, the true meaning of the author should be reached, and expressions intelligible and customary to the times used. As Oettinger was a man of peculiar discernment and knowledge of the original languages,

he seemed best qualified for the work. Pastor Rothe, of Berthelsdorf and Pastor Kortum, from the region of Frankfort, were also engaged and a collegium biblicum was instituted which examined and discussed the original text. They also attempted a translation but, whenever they compared their work with Luther's, they were all impressed with the fact that the latter would retain the preference when the improvement of the whole, and not single faulty expressions, should be taken into consideration. So the work ended in the mere attempt. As Oettinger saw that it would be impossible to lead the Count and the people into more scriptural methods he determined to leave Herrnbut.

"I taught Hebrew and Greek daily for years and expounded the Proverbs of Solomon, but did not accomplish my object. The Count had a plan for bringing half the world to Christ, and in this he was so rash that even a moderate knowledge of the Scriptures could not lead him out of his metaphorical bungling. Having endured much solicitude, I left the congregation." He now went to Leipzig; here he wrote his work on "The Condescension of God," in which he made public the biographies of certain devout Catholics translated from the French; expressed himself concerning the decline of the visible Church, and discussed the question, whether it were better under such circumstances to submit to the condition of affairs and adapt one's self to them, or to withdraw altogether. Later he went to Halle where he studied medicine and lectured on the sacred Scriptures.

Thence he went to Holland where he became acquainted with some Separatists, probably adherents of Gichtel, and finally to Hesse-Homburg where he practiced medicine with Dr. Kampf. Here he came in contact, for the last time, with the Inspirationists. They sought to win him perforce to their side, but in vain, and after a stay of three quarters of a year he determined to return to his fatherland, because he "could not find any well grounded unity among the foreign societies." In 1737 he arrived at Stuttgart and appeared before the authorities of his church, by whom he was suspected because of his writings upon the Condescension of God. He left it for them to decide whether he should practice medicine or return to the office of the minis-



try. As they gave no definite decision he went once more to Tuebingen as Repentent. Here he reunited with the faithful.

His stay at Tuebingen was of short duration. In 1738 he obtained the parish of Hirsau. This he had wished for. Since he had in his travels found little unity among the devout and learned, he thought that he would have more freedom for the investigation of truth in a small parish than if he were to betake himself to some society. At this time he married Christina Dorothea Linsenman, daughter of the town clerk, and born in Urach in 1717, who bore him ten children, only four of whom reached the age of maturity.

Oettinger endeavored to lead his flock, as far as possible, into scriptural truths. He did this not only in his preaching, but also in private gatherings which he held in his house. He did not talk in a sensational, or in a manner calculated to move people immediately, but sought to make deeper impressions, and to bring to light the fundamental ideas of the divine word. On the part of his hearers this required not merely an emotional mind but earnest, reflective mental effort. His activity was not fruitless; various souls were convicted and won. To his great grief, however, this blessed work was interrupted and hindered by many otherwise disposed, and by the unwholesome Herrnhuters laboring near by, whom the unsuspecting Oettinger had himself permitted to enter Hirsau.

Oettinger received much that was refreshing from the preceptor, John Martin Schill, of whom he says, "He is a man who walks day and night with God; his prayer is powerful; he has secret communion with Jesus." According to Oettinger, Schill had intercourse with the spirit world, for instance, with the chief court preacher Oechslin, who died in 1738 and with whom he was intimately associated. His soul was not separated from the body and transplanted into the invisible world, neither did he see faces in a semi-wakeful state, but he had a clear consciousness of the nearness of the spirits, heard them speak without seeing them, and exchanged thoughts with them. He was able to distinguish whether the voices he heard proceeded from a deceased person, from an angel, or from the Lord himself. Although Schill would have nothing to do with Boehme, yet Oet-

tinger entered into an intimate association with the experienced and holy man, and received deep impressions from him, especially regarding the state after death. For this he had special inclination and interest, yet neither he nor Schill lost thereby their necessary considerateness. Schill had the gift of associating with the departed, had not sought it, but had been for a long time uneasy and suspicious concerning the matter. Just as little did Oettinger wish to make much of it, as he wrote to Count Castell after the death of Schill: "Think you, illustrious Count, that I should affect the power to hear Schill as he did Oechslin? That would be rushing into the spiritual labyrinth. God gives to each one as he will. Whosoever preserves his way, preserves his life. Should Schill come unsought, he is welcome." Schill also confirmed Oettinger in his opposition to the United Brethren and was displeased when in 1739 the latter received a visit from Count Zinzendorf and entered into a discussion with him. He thought that God's word would not be changed by the designs of the Count. It would soon be seen how necessary it was to have the true meaning of the divine word. Gradually the situation at Hirsau became more unfavorable and difficult for Oettinger. Especially did the governor make his life so unpleasant that he wrote Bengel, Aug. 27, 1742: "I cannot stay here longer without a quarrel. The governor troubles me as he lists, and if an action is brought against him he gains everything with his money. I do not know what more to do. Death, *ceteris paribus*, would be preferable. O, pray for me, that I may be changed in all respects through the faithful Father's providence. Nothing but hardships are thrust upon me."

These experiences forced Oettinger to seek another place. Bengel had been laboring in Herbrechtingen since 1741; he therefore sought a pastorate in that vicinity and obtained the parish of Schnaitheim in 1743, from which place he frequently visited that man of God. While here he advanced so far in his theology "that what he believed he believed without doubt." He did not remain long at this place. An abdominal rupture compelled him to undergo a critical operation. In the meantime circumstances so shaped themselves that he concluded to accept the parish of Walddorf near Tuebingen.

In Walddorf he gave much attention to chemistry and alchemy, because he believed the science of alchemy would be a help towards the philosophy of the sacred Scriptures and thus also to the understanding of the same. In his thirst for knowledge he sought to penetrate those dark spheres which are designated as the night side of nature. As in his investigations of Scripture he sought the fundamental idea of the prophets and apostles, so also would he seek the chief forces of nature in the study of the natural sciences. Of course in this he happened upon some strange things and also upon some deeper knowledge, and discovered many kinds of salutary medicines, which he presented to his friends and poor sick people. A certain experiment which he made upon a bunch of melissa engaged his attention. Some eight months after having been presented with it, he ground it to pieces, added rain water and distilled the mixture. First appeared the water, then a yellowish green oil. This oil exhibited the forms of innumerable leaves of the plant, showing every line of the leaf in distinct delineation. As often as he stirred up the mixture, so often the forms reappeared. Thus, he thought, God pours out the pattern of all formations into the various shapes of the objects, in real continuing form. Also in man such an image may be concealed, even in the ungodly; it is bruised and defiled, but through divine illumination is restored to its former being and freed from vanity. The spiritual body is concealed in the natural body; without God's quickening power it would, of course, not appear. Oettinger believed in a particular resurrection which would occur sooner or later, according as one has had more or less of water, blood or spirit of Jesus in himself in this life. The above experiment was repeatedly attempted by others but without success.

In Walddorf he wrote two of his most important works: "The Truth concerning the Sensus Communis" and "Theology from the Idea of Life." He took occasion herein to oppose the current theology, which was mixed up with human philosophical elements and, in fine, taught merely a natural religion. Against these views Oettinger insisted, in the former of these works, that true knowledge cannot be obtained and constructed from mere reason; much rather, true knowledge consists in this, that

we take into consideration the sensations of life in which the most necessary, most important, and most simple things of every subject present themselves to us ; and in order to consider such sensations there is given to every one the *sensus communis* in himself, *i. e.* the universal sense of life, of light and of truth, by means of which he can discern the voice of wisdom in the street and in the sacred Scriptures, with which he comes in sympathy and which he sees, experiences and comprehends to a certain extent inwardly. This sensation is nothing else than what the Scriptures call, now heart, now conscience, or also in Ecclesiastes, according to the true rendering, the eternity given into men's hearts, an inner longing and aiming for eternity.

In his second work Oettinger directed himself against those who look upon objects as mere pictures of the imagination, and do not recognize the real existence of things. Against this he brings to bear the fact that every thing has life and motion, a bond or classification of forces, working in each other. In God this bond is indissoluble, in the creature soluble and through sin actually dissolved ; but Christ has restored life in the world and by his exaltation has become the bearer of indissoluble life. When, however, the life reveals itself it occurs through incarnation ; no soul, no spirit can manifest itself without a body ; therefore, the final object of God's plans is corporeality, but a purified, glorified one, to which the imperfections of earthly corporeality, such as impenetrability, resistance and gross intercourse do not adhere. All will finally come to this real corporeality through the glorified flesh and blood of Jesus, so that finally God will dwell in the creature with his glory and be all in all.

Oettinger paved the way for a deeper comprehension of the truth in theology, and though in his first efforts to apprehend all things in their deepest sense and to comprehend them as realities, *i. e.*, as real existences, he often anticipated rather than reached the mark, nor yet overcame all narrowness, onesidedness and indistinctness, yet he seized hold of the impending problem with a noble and penetrative glance, and thus became the forerunner and beginner of a new development in theology.

In Walddorf, Oettinger composed also his discourse concerning the doctrine and institutions of the Moravian Brethren. He

herein fully renounced his connection with the society, having hitherto been considered an adherent. Severely as he condemned the false teachings of Zinzendorf respecting marriage, the Trinity, and his exaggerations of evangelical liberty, he did it regretfully, and with just discernment of that which was good in the society. As for himself he sought the more to show his zeal in his Christianity, and in his adherence to the sacred Scriptures, even if it did not work upon his feelings. In the year 1748, he wrote to Count Cassel: "My endeavor is daily to seek God's presence, gladly do for his sake what is not agreeable, not covet great things, and not despise what God esteems."

"One can easily lay too much stress on faith. The Psalms point out the medium between the stoic and the believer, who against his wish serves the law of sin and vanity in the flesh and calls upon Christ, the Deliverer, till the truth makes him free." "I seek simplicity in all things; simplicity in truth, and truth in simplicity, patience in truth, and steadfastness in patience. God knows that the truth, the truth in Jesus Christ is my motive. God influences believers so secretly that they do not perceive their gold. What would it be if the heavenly influence were apparent! Arndt would have been unfit for his office if he had seen the glory of the Only Begotten before he came to his death. Therefore, let us walk as the Psalms direct and if God gives us impulses, some taste of his gracious work and even the powers of the future world, so let us also firmly believe that there must be great suffering in the flesh in connection therewith." "I am a poor preacher who is not distinguished from others except perhaps that he has more conceit of himself. My only recourse is to pray according to the model of the Psalms. Does Satan roar so that I cannot maintain the gentle calm in which the Lord answers, I pray and follow the instructions of Prov. 1 : 9. For when I imagine Christ such an one as wisdom depicts him, all spectres, which make Jesus formidable through the weakness of the theologians, vanish. I remain firm and believe the words of wisdom prior to and since his incarnation." In 1749 he writes: "I shall make it a point to will as he who does not will, to expect everything good from God, to take up my cross." "As we have the natural life and

do not feel it because we are active, such also is the case with the spiritual life. The mind of Christ assures us in an orderly manner that his life is in us." "The Spirit of God in us is not as clearly manifest at one time as it is at another. Enough if we once apprehend his presence by positive signs and we call to mind experiences we have had and in cloudy days are sure of the sun." "To break my attachment to those things with which I am occupied, through the Spirit of Christ, is what I cannot do as I would. Yet I am learning by prayer." "The cross of renewing is a heavy one, yet it must be borne. One must work before he eats. You desire to be freed from certain, improper habitual actions, but it is not accomplished. The reason is that you do not understand the clearness of the Gospel; you cause yourself much distress, make many extreme resolutions, retire into solitude, you become no better; you refrain from society and from the social meal—perhaps it helps somewhat but not substantially. You are called to suffer among unpolished Christians and infidels and should pray God to deliver you from them. Thus regeneration goes on."

"I was long with Count Zinzendorf; I told him his faults; he took a scrap of paper from his pockets, there was more recorded than I had told him. God alone knows the mistakes which we cannot easily lay aside and yet desire to do so. The Holy Ghost convinces the world; you do not believe that the Holy Ghost does so. So there is much that the Holy Ghost does in you which you do not believe. Yet regeneration proceeds."

Oettinger's work as pastor and teacher was not confined to his congregation. As Walddorf was but a short distance from Tuebingen young students often resorted to him to learn of him. He prayed with them, and led them in the study of the sacred Scriptures and nature.

Oettinger remained at Walddorf till 1752 when he was called as dean to Weinsberg. Here he wrote a two years' series of sermons in which he presented his fundamental principles of truth, and, not only the grace, but also the privileges, of the kingdom of Christ. He attempted to do this in such a manner as to hold the thoughts of the hearer by the uniformity of the subject, so that the things heard might come up without effort,

or without the exact words of the preacher. To accomplish this he adopted the following rules: 1, to preach briefly, so as not to preach out what had been preached in; 2, to speak simply, without foreign words or scholastic expressions; 3, to preach clearly, not to fetter one's self with craftiness or forced forms; 4, to speak very clearly, so that the subject will keep itself in memory, and for this purpose weave into the discourse facts and narratives.

In Walddorf he also composed a biblical lexicon, a work in which he opposed the shallowness of the biblical notions which were current among the learned, and sought to bring to the light the depth, truth and efficacy of the Scriptures.

In his labors in the congregation he endured much opposition, sickness and suffering. The pietists of Herrnhut were especially opposed to him. They held extreme views on the doctrine of justification, and rejected all striving after holiness as conformity to law and self-righteousness. Among his own people he encountered much indifference to his labors, so that he longed to be with another people. In 1759 he went to Herrenberg. Here he labored quietly and unostentatiously in church and home, though he preached the truth without fear.

In 1762 he was seized with a dangerous illness, and for half a year hovered between life and death. His active spirit could not rest till he had writing materials brought to his bed, and there, at the very gates of eternity, under the conviction that he would not recover, he wrote the second part of his works on the Earthly and Heavenly Philosophy. He intended this as his last testament. But, lo! after medicines had for a long time seemed unavailing and all hope of his recovery had been given up, Storr brought him a medicine from the privy counselor of Stuttgart which cured him. During this sickness he also composed his famous hymn, "*Hinweg verweehnte Pflge! willkommen Liebesschlaege.*"

After his recovery he read one of the books of Swedenborg, in which he related what he had seen in the invisible world. These views were acceptable to Oettinger, for he was of the firm opinion that the knowledge of God and of divine things was



contained, not only in the sacred Scriptures, and that the prophets and apostles were not the only instruments to whom God gave revelations. "God sends such instruments, from time to time, who, according to the advancing knowledge of each century, have a fuller revelation." They must not, indeed, be placed equally alongside the apostles; rather is the Bible the register for all times, and therefore all new revelations must be conformable and subject to the similitude of all truth in the sacred Scriptures. No extraordinary instrument is entirely without false conclusions. Only in certain things does it have the truth, but even then it may, in certain circumstances, overreach the former measure of the apostles. Such instruments Oettinger considered Boehme and Bengel.

His restless thirst for knowledge and truth had inclined him from his earliest years to test to the utmost religious visions, hence he was especially drawn towards every thing that seemed to offer a new explanation of the invisible, whether it be concerning invisible powers, or the invisible, eternal world. His intercourse with Schill had interested him still more in this subject. For this reason the writings of Swedenborg, with their disclosures concerning the invisible world, became very weighty to him. He looked upon them as new revelations given by God, and determined to translate them and embody them in his own "Earthly and Heavenly Philosophy." This led to quite an extended correspondence between Oettinger and Swedenborg. The latter asserted that the revelation of John was only spiritual and not physical, and to be understood literally. Oettinger did not agree to this, but could not yet leave him, bade him, rather inconsiderately, that he should in his intercourse with the unseen world ask the apostle John how the revelations written by him were to be understood; he might also speak with the deceased Bengel, as the literal interpreter of the revelation, and particularly with the sainted Fricker, and report to him what he would say; this then Oettinger would accept as a sign that Swedenborg was sent of the Lord. Notwithstanding his incorrect interpretations of Scripture, Oettinger held Swedenborg as a foretoken that in the kingdom of Christ on earth believers would have a sensorium whereby they should speak and have

fellowship with the partakers of the marriage feast of the Lamb, who were already in heaven."

This vocation, thought Oettinger, through which, those who did not see nor hear, were instructed, should not be denied to Swedenborg. The very first promise Christ gave his apostles was: "Ye shall see heaven opened; therefore also in these latter something of the kind must manifest itself; not indeed that it should be a rule of faith, but that it might imperceptively draw back again to the gifts of the primitive Church. Many mistakes will occur, as a matter of course, until God shall turn even this to the glory of his name. These errors are not a hindrance in the essential things and the wisdom of the just demands that Swedenborg be judged in that which is essential." Oettinger even went so far, in his mild judgment of the errors of Swedenborg, which were being exposed more and more, that he did not consider that the same clear statements of Ignatius, which he had quoted against Zinzendorf, were applicable in the case of the more unscriptural Swedenborg. But when Swedenborg denied the high priesthood of Christ, and asserted that the second coming of Christ would not be in person, but in word, through a man to whom he had revealed himself in person, and whom he had filled with his Spirit," and, as he moreover claimed to be that person, and that his appearance was the second coming of Christ, this was too much for Oettinger. In 1771 he wrote to his pupil Charles Frederick Hartman: "I have received strange news from Swedenborg: he has conversed with Bengel and Fricker. Both are favorable, but Fricker must have raised some objections; Swedenborg says that Fricker is always with me, and entwined himself in my ideas." But in the main Oettinger turned from Swedenborg and abhorred his exposition of the Scriptures and indeed declared that "perhaps I shall yet become his great opponent, for he acts in concert with Semler; he weakens and destroys the spirit of the holy Scriptures.

In the meantime he was invited to the prelacy of Murrhardt. The consistorium would gladly have rejected him, for he had little favor among them, but Count Charles gave him the position, on account of his knowledge of chemistry of which the Count desired to make use in connection with a salt works that was to

be erected in that place. In February 1776, Oettinger gave up his diaconate. In Murrhardt all kinds of unpleasantnesses soon began. His book, "Earthly and Heavenly Philosophy," which was written in Herrenberg, but first came to light here, irritated the consistorium, by whom he had already been suspected as one who had caused restlessness by his writings. Thus he was brought to account for his connection with Swedenborg. The consequence was that the aforesaid book was interdicted, and he was forbidden to compose anything more, especially of the like objectionable character, and to print anything either at home or elsewhere without the examination and permission of the consistorium. He was given to understand that if the least thing should be heard, in which he should show himself offensive in doctrine or practice all the former and more recent offenses would be brought up and be dealt with very severely. Soon another difficulty arose. In the year 1770 an agreement took place between Count Charles and the province between whom there had been a dispute for years. As however during the disagreement all manner of abuses had been practiced by the sub-committee of the provincial government, which transacted the business for the latter, and to which also the influential chief court preacher Fischer belonged, four of the members of the provincial government, among them Oettinger, now demanded that this committee be brought to account. This proposition was rejected by all the other members and the four had, as a reward for their candor, suspicion and persecution.

As for Oettinger, it finally came to such a pass that whoever cut a stick wherewith he could be struck, could count upon the thanks of the consistorium. Soon also a certain dean endeavored to wreak his anger upon him and brought to notice all manner of unfounded complaints against Oettinger in his official capacity. But he did not accomplish his end, for the government soon perceived that Oettinger had been wronged and therefore reprovved the synod, and through this body, the dean, so that they ceased. However the suspicion and envy of the ecclesiastical council did not cease, but they could not hinder the active man in his literary work even though he retired into the background and in the last decade of his life, published but one

more of his works, namely, the second important enlargement of his biblical dictionary.

The restless manner with which Oettinger investigated, in addition to the sacred Scriptures, all other possible spheres of knowledge, admitted and explained all imaginable religious appearances, revelations and opinions, was not consistent with the character of the true followers of Bengel, such as Reuss, Burk, Storr, Roos, Gloecker and others; these were convinced that the Scriptures were an all-sufficient source of truth, and did not at all share the opinion of Oettinger that the fundamental ideas of the apostles and prophets must be sought also in many other investigations and comparisons. On the other hand Oettinger so firmly believed in the correctness of his views and conceptions that he ascribed to himself a particular enlightenment and an entirely too great a significance to his writings; *e. g.*, 1776: "My theology contains every thing that can be proved. It is invincible. I have produced it in 46 years under the guidance of the Holy Ghost. I am not proud and confident in myself, but in God's guidance." He became irritable when old friends presented adverse considerations, and even warned the brethren not to "eat caterpillars and cabbage together." Indeed, such opposition to his writings appeared to him as actually opposition to the truth. It estranged him, in a very conceivable manner from his brethren. But when he went so far as to attribute unloving and impure motives to his friends, and to assert "they lurk for me and none understand me," he certainly did them a wrong, and did not himself speak in a truthful and loving manner. It was the one weakness of the otherwise great man, which we do not find in the great Bengel.

The strength of Oettinger began to diminish in 1778 and his son was obliged to take his place regularly. He lived, however, four years longer. He said that when he died he could not show Christ anything that was particularly good that he had done unless it was that he had always had great regard for the divine word. His tongue gradually became heavy, so that he spoke less, and less, and a year before his death he could scarcely talk at all unless he was under excitement. His condition be-

came more and more like that of a child. P. M. Hahn says: "Our aged Oettinger, in all his restless activity, never allowed himself any rest; the good God, however, desired to give the faithful workman a season of Sabbath quiet and rest while still upon the earth, for what rest could be more complete and happy than that of a pious and innocent childhood." After a short illness he fell asleep on the 10th of February, 1782, at the age of nearly 80 years.

Hartman, his student, shows what two elements Oettinger sought to combine in himself, the simple interpretation of Bengel, founded upon the word, and the theosophic system of Boehme. Thus he branched off from the line of Bengel's true followers and became the founder of a new tendency, which sought by means of theosophy to penetrate deeper into the Scriptures, and by means of the Scriptures to purify theosophy of its excrescences.

#### SOME THOUGHTS AND CONFESSIONS OF OETTINGER.

Everything will become new when I have become entirely like a child. But in order to be lasting it is necessary that I should be ground, crushed, and become nothing, and the blood and grace of Christ continue to be my uppermost thought.

The greatest truth is that there is but one truth, and that truth is Jesus. I know my Redeemer and he continues to be my delight, my salvation, and the strength of my life. Whom should I fear?

According to our weak ideas the duties of the heavenly high-priest are the following: He builds the temple of God, not with hands, but, as the BRANCH shall call forth the beginning of all things from the depths as if it were growing forth gradually. He designates, ordains, calls, sanctifies such as will permit themselves to be made worthy, to become his heirs, his spiritual dwelling place. The second is to quicken the Church as its head, and to make the first fruits a kind of leaven for the consequent exaltation of the creature. The third is to bring all the achievements of his members as an offering to God. The fourth is to govern his kingdom upon earth and his subjects as king.

If there are ninety-nine things in the Bible that I do not com-

prehend, and I truly believe the one-hundredth, then this will be a heaven among the ninety-nine.

It is of no use to be uneasy as to the understanding of Scripture. One must have daily intercourse with the Holy Spirit and a holy desire, then the easiest, weightiest and most necessary things will be understood.

The assurance of pardon depends upon the peace which is above all understanding, not upon the idea of justification, into which we have been led in these days in the disputes with the Catholics. Paul says that the Gospel is the power of God, because therein is revealed the righteousness of God. The righteousness of God is not very distinct from the glory of God, "for we have all come short of the glory of God." I do not know why Luther should have translated it "glory of God." The righteousness of God is indeed the glory of God, which the Father of lights imparts to us through his word, in the Spirit. And when we are free from the Jewish law then we are in the spirit. Therefore we must view the glory of God through the death of Christ, through the righteousness which is without the Jewish law. Through the glory of grace the lost glory must return into us by means of the word. Such is my understanding of justification; there I have everything from God, not in myself, but in God through Christ. Moreover, I seek justification as a child of God rather than justification from guilt. It is a question whether, in the judgment of God, the acquittal from sin and the declaration to be a child of God occur at the same time, or whether one succeeds the other. I gather from the Scriptures that they occur at the same time. The righteousness includes all, and all depends upon the witness of the Spirit of God. O what a great thing is this spiritual sight, which we do not receive from books but from the forcible word of the New Testament and the personal guidance of the Holy Ghost.

Conversion is turning away from false notions and habits, turning to the word of God and making this the chief thing. But it is a power which God works in all, since he has raised Jesus from the dead, and through this single act of quickening has imparted to all the power to believe. It is a great imputation that we are regarded as quickened together with him.

## ARTICLE VIII.

## THE REVISED ENGLISH CATECHISM.

A Joint Committee of the Lutheran Bodies in which the English language is most used have been engaged for some years in a new translation of Luther's Small Catechism. \* Representatives of the General Synod (Drs. Valentine, Conrad, Wedekind and Wolf), of the General Council (Drs. Schmucker, Seiss and Jacobs), and of the United Synod (Dr. S. Henkel), were present at the first sessions at Gettysburg, in July, 1888, and determined the original text, that of 1545, to be followed and other preliminary steps. Other sessions were held in Philadelphia, in November 1890, and January 1891, where the translation was completed, with the understanding that it was subject to revision at a future and fuller meeting. The participants in the preparation of the translation finished in Philadelphia, were Drs. Wenner, Wedekind and Wolf representing the General Synod, Drs. Seiss, Spaeth and Jacobs representing the General Council, and Dr. Loy and Rev. E. G. Tressel representing the Joint Synod of Ohio.

This translation was published in *The Lutheran Church Review*, April, 1892.

In September 1892 another meeting of the Committee was held at Wernersville, Pa., Drs. Wenner and Wolf representing the General Synod, Dr. Jacobs the General Council, Dr. Horn the United Synod, Rev. E. G. Tressel the Joint Synod of Ohio, and Rev. William Dallmann the English Synod of Missouri. The former translation was subjected to a thorough revision, the result of which is herewith submitted.

Perfection is not claimed for it. However, when it is known that besides the representatives of the different bodies named above, the Norwegian Synod and the Icelandic Synod were represented by correspondence, in other words that all the Lutheran Bodies which make use of the English language were represented in this work, and that for the first time in the history



of the Lutheran Church in this country, there has been actual and cordial coöperation among all these bodies, a friendly consideration of the Committee's labors may be confidently anticipated.

### I. THE TEN COMMANDMENTS.

In the plain form in which the head of the family should teach them to his household.

#### I AM THE LORD THY GOD.

##### THE FIRST COMMANDMENT.

Thou shalt have no other gods before me.

[Thou shalt not make unto thee any graven image \* \* nor serve them.]

*Ques. What is meant by this?*

*Ans.* We should fear, love and trust in God above all things.

##### THE SECOND COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

*Q. What is meant by this?*

*A.* We should fear and love God, and not curse, swear, use witchcraft, lie or deceive by his name, but call upon his name in every time of need, and worship him with prayer, praise and thanksgiving.

##### THE THIRD COMMANDMENT.

Remember the sabbath day to keep it holy.\*

*Q. What is meant by this?*

*A.* We should fear and love God, and not despise preaching and his word, but keep it holy and gladly hear and learn it.

##### THE FOURTH COMMANDMENT.

Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

*Q. What is meant by this?*

*A.* We should fear and love God, and not despise our par-

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\*Question concerning addition: "Six days shalt thou labor \* \* and hallowed it," referred to the general bodies.

ents and masters, nor provoke them to anger, but honor, serve, obey, love and esteem them.

THE FIFTH COMMANDMENTS.

Thou shalt not kill.

*Q. What is meant by this?*

*A.* We should fear and love God, and not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

*Q. What is meant by this?*

*A.* We should fear and love God, and live chaste and pure in words and deeds, each one loving and honoring his spouse.

THE SEVENTH COMMANDMENT.

Thou shalt not steal.

*Q. What is meant by this?*

*A.* We should fear and love God, and not take our neighbor's money or property, nor get it by false wares or dealing, but help him to improve and protect his property and living.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

*Q. What is meant by this?*

*A.* We should fear and love God, and not falsely belie, betray, slander nor defame our neighbor, but excuse him, speak well of him, and make the best of all he does.

THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbor's house.

*Q. What is meant by this?*

*A.* We should fear and love God, and not craftily seek to gain our neighbor's inheritance or home, nor get it by a show of right, but help and serve him in keeping it.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is his.

*Q. What is meant by this?*

*A.* We should fear and love God, and not estrange, force or entice away from our neighbor his wife, servants or cattle, but urge them to stay and do their duty.

*Q. What does God say of all these commandments?*

*A.* He says: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

*Q. What is meant by this?*

*A.* God threatens to punish all who transgress these commandments; therefore we should fear his wrath, and do nothing against such commandments. But he promises grace and every blessing to all who keep these commandments; therefore we should love and trust in him, and gladly do according to his commandments.

## II. THE CREED.

In the plain form in which the head of the family should teach it to his household.

### THE FIRST ARTICLE.

#### *Of Creation.*

I believe in God the Father Almighty, Maker of heaven and earth.

*Q. What is meant by this?*

*A.* I believe that God has made me, together with all creatures; that he has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, land, cattle and all my goods; that he richly and daily provides me with all that I need for this body and life, protects me against all danger, and guards and keeps me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank and praise, to serve and obey him. This is most certainly true.

## THE SECOND ARTICLE.

*Of Redemption.*

And in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

*Q. What is meant by this?*

*A.* I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with his holy, precious blood, and with his innocent sufferings and death; in order that I might be his own, live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness, even as he is risen from the dead, lives and reigns to all eternity. This is most certainly true.

## THE THIRD ARTICLE.

*Of Sanctification.*

I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. Amen.

*Q. What is meant by this?*

*A.* I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with his gifts, and sanctified and preserved me in the true faith; even as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith; in which Christian Church he daily and richly forgives me and all believers all our sins, and at the last day will raise up me and all the dead, and will grant me and all believers in Christ everlasting life. This is most certainly true.

## III. THE LORD'S PRAYER,

In the plain form in which the head of the family should teach it to his household.

Our Father who art in heaven.

*Q. What is meant by this?*

*A.* God would hereby tenderly invite us to believe that he is truly our Father, and we are truly his children, so that we may ask of him with all cheerfulness and confidence, as dear children of their dear father.

## THE FIRST PETITION.

Hallowed be Thy name.

*Q. What is meant by this?*

*A.* The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also among us.

*Q. How is this done?*

*A.* When the word of God is taught in its truth and purity, and we as the children of God, lead holy lives, in accordance with it; this grant us, dear Father in heaven! But he that teaches and lives otherwise than the word of God teaches, profanes the name of God among us; from this preserve us, Heavenly Father!

## THE SECOND PETITION.

Thy kingdom come.

*Q. What is meant by this?*

*A.* The kingdom of God comes indeed of itself, without our prayer; but we pray in this petition that it may come also to us.

*Q. How is this done?*

*A.* When our heavenly Father gives us his Holy Spirit, so that by his grace we believe his holy word, and live godly here in time, and in heaven forever.

## THE THIRD PETITION.

Thy will be done on earth, as it is in heaven.

*Q. What is meant by this?*

*A.* The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done also among us.

*Q. How is this done ?*

*A.* When God breaks and hinders every evil counsel and purpose, which would not let us hallow God's name nor let his kingdom come, such as the will of the devil, the world, and our own flesh ; but strengthens and keeps us steadfast in his word and in faith unto our end. This is his gracious and good will.

THE FOURTH PETITION.

Give us this day our daily bread.

*Q. What is meant by this ?*

*A.* God gives daily bread indeed without our prayer even to all the wicked ; but we pray in this petition that he would lead us to acknowledge and receive our daily bread with thanksgiving.

*Q. What is meant by "daily bread" ?*

*A.* All that belongs to the wants and support of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order, honor, good friends, trusty neighbors and the like.

THE FIFTH PETITION.

And forgive us our trespasses as we forgive those who trespass against us.

*Q. What is meant by this ?*

*A.* We pray in this petition that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayer ; for we are not worthy of anything we ask, neither have we deserved it ; but that he would grant us all through grace ; for we sin much every day, and deserve nothing but punishment. And we on our part will heartily forgive and readily do good to those who sin against us.

THE SIXTH PETITION.

And lead us not into temptation.

*Q. What is meant by this ?*

*A.* God indeed tempts no one, but we pray in this petition that God would guard and keep us, that the devil, the world and our flesh may not deceive us, nor lead us into misbelief, despair

and other shameful sin and vice; and, though we be thus tempted, that we may still in the end overcome, and have the victory.

THE SEVENTH PETITION.

But deliver us from evil.

*Q. What is meant by this?*

*A.* We pray in this petition, as the sum of all, that our Father in heaven would deliver us from all manner of evil—in body and soul, property and honor—and at last, when the hour of death shall come, grant us a blessed end, and graciously take us from this vale of sorrow to himself in heaven.

[For thine is the kingdom and the power and the glory for ever and ever.]

AMEN.

*Q. What is meant by this?*

*A.* That I am to be sure that these petitions are acceptable to our Father in heaven, and are heard; for he himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, Yea, Yea; it shall be so.

IV. THE SACRAMENT, OF HOLY BAPTISM.

In the plain form in which the head of the family should teach it to his household.

I.

*Q. What is Baptism?*

*A.* Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

*Q. What is that word of God?*

*A.* That which Christ our Lord says in the last chapter of Matthew: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

II.

*Q. What benefits does Baptism confer?*

*A.* It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe what the words and promises of God declare.



*Q. Which are those words and promises of God?*

*A.* Those which Christ our Lord says in the last chapter of Mark: "He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

### III.

*Q. How can water do such great things?*

*A.* It is not water indeed that does it, but the word of God, which is in and with the water, and faith which trusts this word of God in the water. For without the word of God, the water is simply water, and no baptism; but with the word of God, it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost; as St. Paul says, Titus 3: 5-8: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

### IV.

*Q. What does such baptizing with water signify?*

*A.* It signifies that the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts; and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity for ever.

*Q. Where is this written?*

*A.* St. Paul says, Rom. 6 [4]: "We are buried with Christ by baptism into death; that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

### HOW PEOPLE SHOULD BE TAUGHT TO CONFESS.

*Q. What is confession?*

*A.* Confession embraces two parts: one, that we confess our sins; the other, that we receive absolution or forgiveness from the pastor as from God himself and in no wise doubt, but firmly believe that through it our sins are forgiven before God in heaven.

*Q. What sins should we confess ?*

*A.* Before God we should acknowledge ourselves guilty of all sins, even of those which we do not discern ; as we do in the Lord's Prayer. But before the pastor we should confess those sins only which we know and feel in our hearts.

*Q. Which are these ?*

*A.* Here consider your station in the light of the Ten Commandments : whether you be a father, mother, son, daughter, master, mistress, servant ; whether you have been disobedient, unfaithful, slothful ; whether you have wronged any one by word or deed ; whether you have stolen, neglected, wasted aught, done any harm.

#### *V. THE SACRAMENT OF THE ALTAR.*

In the plain form in which the head of the family should teach it to his household.

*Q. What is the Sacrament of the Altar ?*

*A.* It is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ himself for us Christians to eat and to drink.

*Q. Where is this written ?*

*A.* The holy Evangelists, Matthew, Mark and Luke, together with St. Paul, write thus :

"Our Lord Jesus Christ, the same night in which he was betrayed, took bread : and when he had given thanks, he brake it, and gave it to his disciples, and said, Take eat ; this is my body, which is given for you : this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, gave thanks, and gave it to them, saying, Take and drink ye all of it : this cup is the new testament in my blood, which is shed for you, for the remission of sins : this do ye, as oft as ye drink it, in remembrance of me."

*Q. Of what use is such eating and drinking ?*

*A.* It is shown us by these words : "Given and shed for you, for the remission of sins"; namely, that in the Sacrament forgiveness of sins, life and salvation are given us through these

words. For where there is forgiveness of sins, there is also life and salvation.

*Q. How can bodily eating and drinking do such great things?*

*A.* It is not the eating and drinking, indeed, that does it, but the words which stand here: "Given, and shed for you, for the remission of sins." These words which accompany the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words, has what they declare and mean, namely, the forgiveness of sins.

*Q. Who then receives this Sacrament worthily?*

*A.* Fasting and bodily preparation are indeed a good outward discipline; but he is truly worthy and well-prepared, who has faith in these words: "Given and shed for you, for the remission of sins." But he who believes not these words, or doubts, is unworthy and unprepared; for the words, *FOR YOU*, require truly believing hearts.

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How the head of the family should teach his household to pray, morning and evening.

#### MORNING PRAYER.

In the morning, when thou risest, thou shalt sign thyself with the holy cross, and say:

In the Name of the Father, and of the Son and of the Holy Ghost. *Amen.*

Then kneeling or standing, repeat the *Creed* and the *Lord's Prayer*. Then mayest thou also say this prayer:

I GIVE thanks unto Thee, Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast protected me through the night from all danger and harm; and I beseech Thee to preserve and keep me, this day also, from all sin and evil; that in all my thoughts, words, and deeds, I may serve and please Thee. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. *Amen.*

Then after a hymn, or the Ten Commandments, or whatever thy devotion may suggest, go joyfully to thy work.

## EVENING PRAYER.

In the evening, when thou goest to bed, thou shalt sign thyself with the holy cross and say :

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, kneeling or standing, thou shalt say the *Creed* and the *Lord's Prayer*.

Then mayest thou say this Prayer :

I GIVE thanks unto Thee, Heavenly Father, through Jesus Christ Thy dear son, that Thou hast this day so graciously protected me, and I beseech Thee to forgive me all my sins, and the wrong which I have done, and by Thy great mercy defend me from all the perils and dangers of this night. Into thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. Amen.

Then lie down in peace and sleep.

How the head of the family should teach his household to ask a blessing and return thanks.

## GRACE BEFORE MEAT.

The children and servants shall go to the table reverently, fold their hands and say :

The eyes of all wait upon Thee, O Lord ; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.

Then shall be said the *Lord's Prayer*, and after that this *Prayer* :

O Lord God, Heavenly Father, bless us and these Thy gifts, which we receive from Thy loving-kindness, through Jesus Christ our Lord. Amen.

## THANKS AFTER MEAT.

After meat, they shall reverently and with folded hands say :

O GIVE thanks unto the Lord, for He is good : for His mercy endureth forever. He giveth food to all flesh : He giveth to the beast his food and to the young ravens which cry. He delighteth not in the strength of the horse, he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

Then shall be said the *Lord's Prayer* and the following :

We thank Thee, Lord God, Heavenly Father, through Jesus Christ our Lord, for all Thy benefits ; who livest and reignest for ever and ever. Amen.

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*TABLE OF DUTIES; OR, CERTAIN PASSAGES OF SCRIPTURE FOR VARIOUS HOLY ORDERS AND ESTATES, WHEREBY THESE ARE SEVERALLY TO BE ADMONISHED OF THEIR OFFICE AND DUTY.*

TO BISHOPS, PASTORS, AND PREACHERS.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ; not given to wine, no striker, not greedy of filthy lucre ; but patient, not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity ; not a novice. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers. 1 Tim. 3 : 2, 3, 4, 6 ; Tit. 1 : 9.

WHAT THE HEARERS OWE TO THEIR PASTORS.

Eat and drink such things as they give ; for the laborer is worthy of his hire. Luke 10 : 7.

Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 1 Cor. 9 : 14.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap. Gal. 6 : 6, 7.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn ; and the laborer is worthy of his reward. 1 Tim. 5 : 17, 18.

And we beseech you, brethren, to know them which labor among you, and are over you, in the Lord, and to esteem them very highly in love for their work's sake. And be at peace among yourselves. 1 Thess. 5 : 12, 13.

Obey them that have the rule over you, and submit yourselves ; for they watch for your souls, as they that must give account ; that they may do it with joy, and not with grief : for that is unprofitable for you. Heb. 13 : 17.

OF CIVIL GOVERNMENT.

Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God ; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the

power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13: 1-4.

#### OF SUBJECTS.

Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's. Matt. 22: 21.

Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Rom. 13: 5-7.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. 1 Tim. 2: 1-3.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Tit. 3: 1.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. 1 Pet. 2: 13, 14.

#### § TO HUSBANDS.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. And be not bitter against them. 1 Pet. 3: 7; Col. 3: 19.

#### TO WIVES.

Wives, submit yourselves unto your own husbands, as unto the Lord. Eph. 5: 22.

Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 Pet. 3: 5, 6.

#### TO PARENTS.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph. 6: 4.

#### TO CHILDREN.

Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise: that

it may be well with thee, and thou mayest live long on the earth. Eph. 6 : 1-3.

TO SERVANTS, HIRED MEN, AND LABORERS.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ; not with eye-service, as men-pleasers ; but as the servants of Christ, doing the will of God from the heart ; with good will doing service, as to the Lord, and not to men : knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6 : 5-8.

TO MASTERS AND MISTRESSES.

And, ye masters, do the same things unto them, forbearing threatening : knowing that your master also is in heaven ; neither is there respect of persons with him. Eph. 6 : 9.

TO THE YOUNG IN GENERAL.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility : for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. 1 Pet. 5 : 5, 6.

TO WIDOWS.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplication and prayers night and day. But she that liveth in pleasure, is dead while she liveth. 1 Tim. 5 : 5, 6.

TO ALL IN COMMON.

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments. Rom. 13 : 9. And persevere in prayer for all men. 1 Tim. 2 : 1.

Let each his lesson learn with care,  
And all the household well shall fare.



## DR. WOLF'S NOTE.

We have received a reply from Rev. T. F. Dornblaser to Dr. Wolf's "Note" in the October issue of the *QUARTERLY*, in which he disclaims any discourtesy to Dr. Wolf in the correspondence with him on the subject at issue, and at considerable length defends the statement he made in reference to Wichita. If this would end the matter we would publish the paper, notwithstanding its length; but statements are made which would likely call forth replies both from Dr. Wolf and Mr. Seabrook, and thus prolong the controversy indefinitely. To avoid this, we withhold Rev. D's reply, but in justice to him state that he still claims that he had justifiable grounds for the statement he made in his July article. With this let the matter end. Further discussion will be profitable neither to the parties concerned nor to our readers.

EDITOR.

## ARTICLE IX.

## REVIEW OF RECENT LITERATURE.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

"Geschichte der Lutherischen Kirche in America, von A. L. Graebner, Professor der Theologie am Concordia College zu St. Louis. Erster Theil." pp. xi., 726.

Rev. Prof. Graebner was appointed by the Synod of Missouri to write the history of the Lutheran Church in America. In this first volume he brings the history down to the time of the formation of the General Synod, in 1820. In his preface he describes briefly the various works that have been published on the subject and points out their defects, which have been mainly owing to the failure of their writers to use the then actually existing and still accessible documents throwing light upon this subject. "The last historian who carefully studied the archives of the old Swedish congregations in Pennsylvania, New Jersey and Delaware, so far as they existed in his day, was Israel Acrelius. The historical material of the Swedish Lutheran Church that had accumulated in the Delaware valley from the time of Acrelius' residence in America, *i. e.*, after 1756, and which has descended to us, no one had ex-

amined in all its extent before me. Even Clay, who as pastor of Gloria Dei might have used all of this, composed his "Annals of the Swedes on the Delaware" without employing even that part of the manuscript sources that lay deposited in his church so as to construct real annals, and was far from attempting to make the whole theatre of the old royal Swedish mission in America the subject of a thorough historical documentary investigation."

He discovered and has incorporated in this volume much valuable material from the chronicles of the churches in Wicaco, Upper Merion, Christina (the present Wilmington), Raccoon and Pennsneck.

He had the same good fortune on the Hudson. He found that the old Dutch archives of the old Lutheran church in the city of New York had not been destroyed by fire, as was commonly supposed, but, "from the old church-council protocols, church-books, chronicle-like records and other manuscripts that I there found, there came distinctly to light for the first time such forms as Justus Falkner, Berkenmeyer, Knoll, and a deep insight is now furnished us into the nature of the church-life that surrounded them and helped to mould their characters."

He gratefully alludes to the courtesy of the Curator of the library of the Lutheran Historical Society in Gettysburg, who allowed him to use a large folio manuscript, written partly in German, but mainly in Dutch, by Berkenmeyer, detailing many interesting and important facts concerning the early churches along the Hudson. He found also "in Athens, the old Loonenburg, not only further documents of Berkenmeyer, Knoll and their successors, but also a copy of the book published in 1708 by the excellent Justus Falkner, and in the old residence of the Van Loons the last remaining descendants of Dominie Falkner. The excellent New York archives at Albany, which the custodian Mr. Howel most kindly allowed me to use at discretion, furnished me much booty, too, out of the more than one hundred folio volumes of original manuscripts. And here I exhaustively used, also, the valuable collection of Ussellinxiana that the State of New York has secured. In the old Palatinate colonies on the Hudson, to which I next turned my attention, I found the long missed first church record of old Joshua Kocherthal, the oldest German Lutheran church-book in America, copied the description from the moss-grown and weatherbeaten tombstone of Kocherthal, as also documents, contracts, receipts, records, &c., by Kocherthal, Daniel Falkner, Berkenmeyer, Spahler, Hartwig, Knoll, Ries and others, from the original manuscripts, which I found there, and in New York I could still further add to this material from the extensive collection which Mr. S. Burhans has gathered at great cost. The appreciative reader will not fail to perceive how, by the help of these materials, I have been able not only reliably to fill up many gaps, to correct many errors, to insert many details, but also to cast new light upon many instructive and hitherto almost or entirely unknown

facts of our history; especially noticeable will probably be the revelations concerning Goetwater, the two Falkners, Berkenmeyer, the first Lutheran Synod in America, the first severe struggle in regard to the language, and what is told about the church life and its lamentable deficiencies in those early days."

He appreciatively refers to the admirable work done by Drs. Mann and Schmucker in the second edition of the *Hallesche Nachrichten*, by Dr. W. German in editing the autobiography of Henry Melchior Muhlenberg; acknowledges his indebtedness to the Pennsylvania Archives and the Colonial Records, to the Swedish Archives of Gloria Dei in Philadelphia and the chronicles of Christina in Delaware; to the minutes of the Ministerium of Pennsylvania, the liturgies of 1786 and 1818, to the Ministerial-Ordnung and the *Evangelisches Magazin*, &c., &c., and to the ecclesiastical treasures contained in the valuable library of the Lutheran Historical Society.

He claims to have worked up all this material in the spirit of an honest, earnest historiographer, with conscientious impartiality, not altogether ignoring the sociological phenomena in their historical aspects, but keeping his eye mainly upon the ecclesiastical features of the narrated facts in their relation to doctrine and life, profession and practice, worship and discipline, domestic and church life, &c.

He appends to the work a full and accurate index that greatly adds to its value as a book of reference, and he frankly states the position [standpoint] from which he views all these facts, namely from that of a Lutheran faithful in all points to the confession of his church, ready joyfully to recognize and faithfully to depict what is [*i. e.*, what he regards as] good and praiseworthy, wherever he finds it, but, on the other hand, ready to recognize and treat, not with joy indeed, but always with fairness and openness, whatever he meets with that is [in his opinion] defective, objectionable and injurious.

The reader of this book must ever bear in mind that the author is a Lutheran of the Missouri type, and that the opinions he expresses concerning the facts narrated must be judged accordingly. These opinions, being those of a careful, conscientious, judicious, most industrious and capable historian, are entitled to great respect; and we cannot but be truly grateful for the appearance of such a work as this, which opens up to us so many hitherto unused sources of historical information. But we, of the General Synod, are also entitled to the liberty of exercising our judgment in regard to those important transactions in which the ancestors of some of us took so prominent a part. We recognize and readily admit that the fathers erred in some respects in the original organization of the General Synod. Prof. Graebner has properly called attention to and severely criticised the hierarchical tendency displayed in the "Plan-Entwurf" (and which lingered in the General Synod's

Formula of Government and Discipline until 1875, when it was eliminated by that body at its meeting in Baltimore). He notices also how the effort of the North Carolina Synod, warmly advocated by Rev. Shober, to have the Augsburg Confession officially acknowledged in the General Synod's original Constitution, was frustrated; for the influence of the Pennsylvania Ministerium was at that time supreme in the Church. But we rejoice to know that the genuine Lutheranism of the General Synod has been triumphantly vindicated by one whose subsequently acquired narrowness in no wise neutralizes the truthfulness of his enthusiastic defence of her orthodoxy. The Rev. Dr. Charles Porterfield Krauth, in the *Missionary* of May 7th, 1857, made the following unanswerable statement: "The Augsburg Confession is the symbol which alone has been recognized always, everywhere, and by all Lutherans as their Confession; and, as Lutheranism in America should rest on nothing that is local or national, but should embody as essential only that which is common to the Lutheranism of all lands, it is a vital point that she [the General Synod] should acknowledge as her creed that only whose reception in the Church has been universal. The Augsburg Confession is the symbol of Lutheran catholicity; all other distinctive portions of the Book of Concord are symbols of Lutheran particularity, creeds of Lutheran churches, but not, in an undisputed sense, of the Lutheran Church."

C. A. H.

T. H. DIEHL, ALLENTOWN, PA.

*Hallesche Nachrichten*, Zweiter Band, zweites Heft.

All who are acquainted with the history of our American Lutheran Church are to be congratulated upon the continuation of the very valuable work begun some years ago by Drs. Mann and Schmucker, in the republication of the *Hallesche Nachrichten*. That work has long been out of print. Those gentlemen, by the aid of Dr. Wm. Germann, who had access to the hitherto unpublished portions of the diaries of Muhlenberg, Handschuh, &c., were enabled to add very largely to the original work, incorporating also many additional facts derived by them from other sources. It was feared by many that this work would be discontinued, in consequence of the death of these brethren, but we owe it largely to the liberality and energy of the Ministerium of Pennsylvania that the publisher is enabled to continue issuing this important work, which eminently deserves the patronage of all who are familiar with the German language. We hope a largely increased sale will warrant the completion of this noble undertaking.

C. A. H.

HUNT AND EATON, NEW YORK; CRANSTON AND CURTS, CINCINNATI.

*Thrilling Scenes in the Persian Kingdom*. The Story of a Scribe. By Edwin MacMinn. pp. 323. 1892.

This is a skilfully constructed narrative of striking events in oriental history, claiming to have been recorded by Ahban, "brother of the

wise," and compiled from descriptions professedly given on Mount Olivet, at the time of the festival of Purim (soon after the original establishment of that Jewish festival) "by Mordicai, Ezra, Nehemiah and Atarah, the men by whom the deliverance of the [Jewish] nation had been secured. They were the instruments in the hands of Providence to secure the preservation of the children of God, and to give to posterity the story of the manner in which God led and trained his people.

The narrative is based upon passages of Holy Scripture, with frequent quotations from Herodotus and Plutarch, and explanatory statements drawn from Prideaux, Rawlinson [Seven Monarchies], Lange, &c., and is interwoven with fanciful imaginary descriptions by the gifted author, making a pleasantly readable book that is both entertaining and instructive.

C. A. H.

*Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty.* By William Butler, D. D. Illustrated. pp. 335. 1892.

The title of this volume well expresses its scope and contents. But in can convey no suggestion of the impressive instruction it furnishes in the philosophy of history. The story of this transition is here evidently recalled largely for the sake of the great lessons of political wisdom which it teaches and which need a special emphasis among us. The author writes as a Christian and a Protestant, and yet with a candor and discrimination that assure the reader's confidence in the essential correctness of the historical view which he presents.

The period more particularly embraced in this view, extends from the first lifting, by Hidalgo, of the banner of independence against the tyranny and misrule of Spain, in 1810, to the collapse of Maximilian's fraudulent empire in 1867. But in the two opening chapters of the book a hurried glance is given at the previous condition and fortunes of Mexico from the Spanish discovery and conquest by Cortez. In the picture of those times, on down through the three and a half centuries during which the country was ruled by the Spanish viceroys, we see the deep darkness, oppression and wrong under which the people, especially the great mass of them, the original Indian or Aztec population of the land, were held and crushed—the tyrannous and cruel government of the viceroys being evermore inspired and shaped by the pope and priesthood of the Roman Catholic Church. To this remorseless misgovernment, blighting and wasting one of the richest and most beautiful lands under the sun, the patriot uprising under Hidalgo's leadership brought an end, introducing the long and eventful struggle for freedom and just government, which is marked as the "transition." From the first blow of that uprising, on through all the terrible vicissitudes of the protracted strife through which the friends of civil and religious liberty

had to fight their way, triumphing successively over all the infamous treacheries of Santa Anna and the crime of Louis Napoleon's intervention in the attempted imposition of a monarch in the person of the unhappy Maximilian, the course of events is graphically outlined, making plain the one great source of Mexico's woes and the only possible solution of the problem of freedom for her people. As the facts are recounted—largely in quotations from the official records and other reliable sources—we are equally impressed with the enormity of the wrongs she suffered and the lofty and unconquerable patriotism that achieved her redemption. From first to last, the obstacle behind all obstacles to true civil and religious liberty in that misgoverned land, was the power of the papacy.

The great events of this period, as they are thus arrayed before us, become another illustration of the truth that facts are stranger than fiction. The history unfolds with all the interest of a novelist's plot. When the end is reached, the chief personages, with the hero, distinct and clear as the artist's *personae*, stand out before the reader's view, whilst a strange Nemesis is seen to overtake the oppressors and the blessings of liberty gladden and repay the valor of patriotism.

The reader cannot but be filled with admiration for the great president of Mexico through whose wise counsel, calm judgment, and heroic patriotism victory came at last to the long wasted land, president Juarez. That little Indian, pure Aztec, deserves to be placed among the purest patriots, wisest statesmen, and truest heroes of the world. The one great fact that has recorded itself on every page of this history is the deplorable fact that the Roman papacy exhibited itself throughout this entire transition as the steady, persistent and earnest opponent of the advance of civil and religious liberty. The book is timely; and its perusal will be helpful in determining how much confidence ought to be given to the current assurances, by high Roman officials, of papal delight in our American free institutions.

M. V.

FLEMING H. REVELL COMPANY, NEW YORK AND CHICAGO.

*Studies in the Book.* Old Testament—First Series. *Genesis.* By Reverend Franklin Weidner, Professor and Doctor of Theology.

Rev. Prof. Weidner, already widely known as a prolific writer of helpful aids to the doctrinal and exegetical study of Holy Scripture, furnishes us here with an admirable series of lessons "prepared partly for the use of the students of 'The Bible Institute' of the Chicago Evangelical Society, of which Dwight L. Moody is President, but more especially as a guide and text-book for use in advanced Bible classes, and in such colleges and theological Seminaries where the English Bible is used as a text-book."

The present volume covers only one hundred and ninety-one printed pages, including a useful index, but it is neatly interleaved with closely

ruled writing paper, "so that additional notes may be made as the result of collateral reading." A student who faithfully practices the drill proposed in these "Outline Studies," cannot fail to secure a thorough acquaintance with the portion of the Bible covered by them.

The author very satisfactorily contrasts the traditional with the modern critical (analytical) view of the Pentateuch, outlining very fairly the scheme of the more advanced critics and convincingly refuting it.

"This *First Series*, of Studies in the Old Testament is a continuation of the 'STUDIES IN THE BOOK' (3 vols.) covering the New Testament, and the *Second Series* containing Studies on the Historical Books of the Old Testament, will soon appear, to be followed by the *Third Series* on the Wisdom Literature, and a *Fourth Series* on the Prophetical Books, thus covering the whole Bible.

C. A. H.

*The Call of the Cross.* From College Sermons. By Rev. George D. Herron, D. D. Introduction by President George A. Gates. pp 111.

As indicated by the title-page, this little work consists of four sermons. The title given is that of the first sermon, and yet appropriately covers also the other three. The special subjects of these are, The Question of the Ages, The Divine Method of Culture, and A Lesson in Education from the incarnation. They are called 'college sermons' because delivered before college students either at Commencement or on the Day of Prayer for Colleges. They are characterized by high intellectuality and such glowing spirituality that they must prove helpful and stimulating to the reader.

J. KOHLER, PHILADELPHIA.

*Pilgerlieder fuer Schule und Haus*, von Pastor A. Leopold Benze, Erie, Pa. (Pilger hinter den Bergen).

Here is an unpretentious but excellent collection of German hymns and songs, by the late Rev. E. Leopold Benze, pastor of the General Council Lutheran Church in Erie, Pa. His son, Rev. G. A. Benze, sending the book to the Lutheran Historical Society, writes: "It is a collection of songs made by him as his time and inclination permitted during his ministry. Most of them have already appeared in print and have been more or less circulated and used. But this is the first time they have been published in one volume. After his death they were collected and arranged by his son, Prof. C. Th. Benze, of the Erie High School." They are printed with appropriate music, making a neat volume of over one hundred pages, very suitable for a Christmas present to a devout believer who loves music and understands the German language.

C. A. H.



GREINER UND PFEIFFER, STUTTGART, GERMANY.

*Mancherlei Gaben und Ein Geist.* Eine Homiletische Vierteljahrschrift fuer das Evangelische Deutschland, begründet von Emil Ohly. For sale by Schaeffer & Koradi, Philadelphia.

The first number of the thirty-second volume of this admirable Homiletical Quarterly lies before us. This publication was originally established some thirty years ago, by Rev. Emil Ohly, at Gensheim on the Rhine, near Mayence, and is at present conducted by Adolph Ohly, with the co-operation of several evangelical ministers of high repute. This number contains an interesting essay on "The Evangelical Pericopes according to Thomasius, with General Remarks in regard to the New Systems of Pericopes." But the sermons and sketches presented in the quarterly numbers are usually based upon the traditional selections from the gospels and epistles (alt-kirchlich), with others occasionally introduced from the Württemberg system, and that of Nitsch, Ranke, the Saxon, &c., and some are based also upon free texts. C. A. H.

WARTBURG PUBLISHING HOUSE.

*Wartburg-Kalendar der Evangelisch-Lutherischen Synode von Iowa und anderen Staaten,* fuer das Jahr unseres Herren 1893.

The Synod of Iowa has for many years been publishing annually a valuable church almanac. The one for 1893 is before us, containing, besides the usual calendar matter, some thoughtful poetry, interesting facts concerning the history and aims of the Iowa Synod, a sketch of Henry Melchior Muhlenberg, (whose likeness serves as a frontispiece,) some sixty pages of attractive narratives, a sketch of some mediaeval saints, a complete account of the Synod and its institutions, with the addresses of all the pastors and professors belonging to the Synod; making a heavy pamphlet of 144 pages.

It is for sale at the Wartburg Publishing House in Waverly, Iowa: single copies 15 cents; per dozen \$1.35. C. A. H.

HARPER AND BROTHERS, FRANKLIN SQUARE, NEW YORK.

*The Puritan in Holland, England and America.* An Introduction to American History by Douglas Campbell, A. M., LL. B. In two volumes, 8vo. pp. 509, 588.

Mr. Campbell is not afflicted with Anglo-mania. His solid volumes seem designed to be a specific for that epidemic. They may serve that purpose, or they may not. An overdose is apt to defeat its object, and the very strong, bitter anti-English flavor with which this one is seasoned will deter careful people from swallowing it blindly. It will certainly startle some of them to learn that the people of the United States are not an English race with English institutions, and that "while we have in the main English social customs and traits of character, we have scarcely a legal or political institution of importance which is of

English origin, and but few which have come to us by the way of England." We are not prepared to controvert this position as it respects our ecclesiastical system, the equality of all by birth and in law, our national and state constitutions, our executive, legislative and judicial functions, popular education, charitable institutions and the ownership of land, but, though not versed in the law and while consenting to the claim that our American system of law is not of English origin, it can undoubtedly be shown that we have derived it in great measure through and from England.

No doubt the debt of the early colonists, of the original Puritans, of our nation as now developed, to the Dutch, to their industries, and to their religious and political ideas, is much greater than our Massachusetts historians have been wont to admit, but the attempt to make out the little nation of amphibious Teutons, the foremost people of the Christian era and the noblest precursors and models of all that is most prized in our present civilization, seems a trifle overdone. More is claimed for them, in some cases at least, than is warranted by the facts.

For instance while the evidences of careful and thorough research justify in a measure the author's marked confidence of assertion, it is surprising that in the face of his admission of the "persecution of the Arminians which forms the darkest blot on the history of the republic," he should claim for the Dutch in New Amsterdam, during the same period, the introduction of the principles of religious toleration "twenty years before the great English Quaker carried them to Pennsylvania." This is simply and absolutely the reverse of the truth. That boasted religious tolerance was limited to the conduct of family worship. Governor Stuyvesant declared himself "bound by his oath to tolerate openly no other religion than the Reformed." Conventicles not in harmony with the established religion as set forth by the Synod of Dort were forbidden under penalty of one hundred Flemish pounds for every violation of this ordinance by the preaching of a sermon, and twenty-five pounds on every one guilty of hearing a sermon, even though such worship was held in private dwellings. Mr. Campbell will have to admit on re-examining the authorities that if there was a spot in this country where religious tolerance was unknown, it was on Manhattan Island up to the time when the Dutch surrendered to a few shiploads of Englishmen.

The treatment of the Sunday question will provoke serious though perhaps futile criticism in some quarters. Luther enjoyed his music of a Sunday evening. Calvin notwithstanding the rigor of his discipline, "permitted his young men to drill, and his old men to play at bowls, himself taking part at times." (Imagine a follower of Calvin playing ten-pins on Sunday!) And even Knox, when at Geneva, not only visited Calvin one Sunday evening but went out to supper with a friend. "This, also, was the mode of observing Sunday in Holland, where the

people were sufficiently educated to spend part of the day in the cultivation of art, music, and social intercourse without turning recreation into a debauch." The English observance was brought about through a remarkable "Treatise on the Sabbath" which appeared in 1595, and which very much excited Elizabeth and her prelates, who did their utmost to have the book suppressed. But in vain, "and thenceforth the Puritan was distinguished by his rigid observance of the Sabbath." These irrefutable statements of history will be forgiven because of the admission that the Puritan Sabbath for the last three hundred years has given a legal day of rest to the working classes.

The quotation from Bancroft that "the common-school system was derived from Geneva, the work of John Calvin; introduced by Luther into Germany," &c., needs better proof than the critic has yet been able to find for it. Calvin went to Germany in 1536. In Nov. 1526 Luther urged upon the elector that all towns and villages that could afford the means, should be compelled to keep schools and preachers, just as they were compelled to pay taxes for bridges, roads, &c. In general we have been profoundly impressed with the uncommon merit of these splendid volumes, much as they disturb our traditional beliefs. They are an invaluable contribution to the cause of historic inquiry, and of unspeakable interest to all Americans whose intelligence and patriotism prompt them to inquire concerning the rock whence we are hewn and the hole of the pit whence we are digged. We are a composite people, in more that one respect *E Pluribus Unum*. From the earliest colonial period to the present day, the blood, the language, the ideas and the institutions of European nations have poured into this land, and it is about time that the delusion about the derivation of every good and perfect thing among us from England should be dispelled. This work goes a great way towards the disillusion, and it makes very interesting reading. The last word on the subject has, however, not been spoken.

E. J. W.

FUNK AND WAGNALS COMPANY, NEW YORK AND TORONTO.

*The Resultant Greek Testament*, Exhibiting the Text in which the majority of modern Editors are agreed, and Containing the Readings of Stephens, Lachman, Tregelles, Tischendorf, Lightfoot, Ellicott, Alford, Weiss, The Bâle Edition, Westcott & Hort, and The Revision Committee. By Richard Francis Weymouth, D. Lit., 8vo. pp. 644. \$3.00.

All students of the New Testament in its original tongue will welcome this contribution toward the establishment of a standard text. The idea is not new, but no previous attempt has been so successfully carried out, and no other work has contained so large a number of critical authorities. Its main object is to exhibit at a glance, in a compact and intelligible form, the latest results of textual criticism. Collating all the most important editions of the Greek text published during the

last half century from Lachmann downwards, it enables the student to tell at a glance the readings adopted respectively in the leading editions and to see for himself what is the present state of the text of the Greek Testament, as determined by the consensus of the most competent editors.

The text thus exhibited in the body of the page on the basis of these authorities is that in which (roughly speaking) the majority of them agree; still in estimating the majority the editor has not merely counted names, but has weighed the reasons which influenced the adoption of a particular reading on the part of any one. In the upper inner corner of each page all the authorities for that portion of the text are named, while the foot-notes contain the readings which have won less numerous or less weighty suffrages. The reader may not agree that in each case the reading adopted has the support of the most important authorities, but the authorities being fully given he has before him the data for an independent judgment.

E. J. W.

A. C. ARMSTRONG AND SON, NEW YORK.

*The Story of the Life of Mackay of Uganda.* Told for Boys by His Sister. pp. 338.

It is a tragic, heroic, glorious story, an example of truth being stranger than fiction, surpassing the tales of romance in adventure, achievement and courageous self-devotion. The matter of the present volume is not contained in the larger work, and those who have read "The Pioneer Missionary" will find here a new, fresh and most interesting narrative of one of the heroes of our age. The work is, however, specially written for boys, and is calculated to kindle in the hearts of thousands a holy emulation of the splendid Christian attributes of this missionary into the heart of the Dark Continent. E. J. W.

*From the Pulpit to the Palm Branch.* A Memorial of C. H. Spurgeon. Sequel to the Sketch of his life entitled "From the Usher's Desk to the Tabernacle Pulpit." Five Memorial Sermons by Rev. A. T. Pierson, D. D. Descriptive Accounts of Mr. Spurgeon's long illness, &c., &c., with the Official Report of the Services in Connection with his Funeral. 12mo. pp. 281.

The Spurgeon literature promises to grow into a library. The present volume is largely made up of Tributes of Affection, Telegrams of Condolence, Memorial Meetings, Deputations from various Societies, &c., exhibiting the uncommon esteem in which the great preacher was held.

E. J. W.

*The Story of John G. Paton.* By the Rev. James Paton, B. A. With forty-five full-page Illustrations by James Finnemore. pp. 397.

If hero-worship can be justified in the case of any man, that of John

G. Paton is one of them. For thirty years he was a missionary among the South Sea cannibals, and his work, trials and dangers there, make him a hero of the truest type. We bow to him as one who underwent a measure of self-sacrifice and danger almost incredible, and yet with a cheerfulness and faith that can scarcely be imagined. This is a story for young folks, based upon his larger autobiography, but adults will be just as much interested in it as the young. It will prove a stimulus to a deeper interest in foreign missions and a higher regard for the missionary.

CHARLES SCRIBNER'S SONS, NEW YORK.

*Theological Propaedeutic* A General Introduction to the Study of Theology, Exegetical, Historical, Systematic, and Practical, including Encyclopaedia, Methodology, and Bibliography. Part I. A Manual for Students. By Philip Schaff, D. D., LL. D. 8vo. pp. 223. \$1.00.

The title of this work will send students to their dictionary. Even that will not avail them unless they have some knowledge of Greek. Dr. Schaff, "after a good deal of reflection," coined the term as a substitute for Encyclopaedia, which is almost exclusively understood among us in the sense of a dictionary. This book is intended as a guide for theological students in the early part of their course, and forms an invaluable exhibit of what is comprehended in a scientific and complete study of the Christian religion. It gives an outline of the various departments of theology, defines their nature and aim, their boundary lines and organic connection, their respective functions and value; it sketches their history, and indicates the best methods of prosecuting their study, and the best aids.

The fact that this is the first original work on *propaedeutic* in America is not complimentary to our advance in theological science. The product of a German scholar, this work is itself a proof of our dependence on German theology — and German industry. Heretofore our students have had only a translation of Hagentach and the work of Weidner, confessedly based on Hagenbach and others. The study of *Propaedeutic* is itself comparatively new in this country, a circumstance strikingly illustrated by the answer which Dr. S. received from "a doctor of divinity and editor of a leading religious periodical," after informing him that his chair was that of "Professor of Encyclopaedia and Symbolic." "As to Symbolic," said this D. D., and editor, "I never heard of it in all my life; and as to Encyclopaedia, if you are a professor of that, they need no other professor."

The volume is marked by the clearness, thoroughness, common sense and conservatism which stamp a sterling value on every product of Dr. Schaff's indefatigable pen. We hope that Part II. will be forthcoming very soon.

E. J. W.

*Bernard of Clairvaux: The Times, The Man, and his Work. An Historical Study in Eight Lectures. By Richard S. Storrs. 8vo. pp. 598.*

A monograph of this sort is a rare gem in American literature. To make a mediaeval monk the subject of an extended treatise, is a task for which our authors have shown no predilection, and excepting Roman Catholics they would hardly expect a large circle of readers. It is in every way fortunate that this task was undertaken by one whose evangelical soundness and breadth of scholarship are so generally recognized, and that the impulse to it came from the Calvinistic Faculty of Princeton Seminary. Had these lectures issued from a High-Church Episcopalian or had they been delivered in a Lutheran instead of a Presbyterian Seminary, their publication would have evoked an outcry against the Romanizing tendencies in these communions. And it must be confessed that there is seldom found in Protestant writings anything more likely to incline earnest and unstable minds towards Romanism than Dr. Storrs's eloquent tribute to the spiritual fervor of "multitudes" in the 11th and 12th centuries, their "vivid faith," "moral energy" and "intensity of consecration"—souls "whom," Luther says, "God called by the text of the Gospels, and by Baptism, \* \* and who finding in themselves no good words to set against the wrath and judgment of God, did fly to the death and passion of Christ, and were saved in this simplicity."

Dr. Storrs is not the kind of man that from timid fear of giving advantage to Rome would hide the knowledge of truth from others. Recognizing with the eye of a philosophical historian the dependence of an age on the centuries which have preceded it, and our own indebtedness to reformers who long before Luther consecrated titanic energies to the purification of the Church and the uplifting of society, he has portrayed the character and the work of "an Apostle of God," who towers immensely above the other principal men of his time, and "who became for an entire generation the most commanding man in Europe." To the splendid eulogies which Catholics and Protestants and Infidels have showered on Saint Bernard, the foremost evangelical preacher of this country adds: "A man more entirely sincere and unselfish in his spirit and aims seems hardly to have lived since the apostles."

The Lectures do not aim to supply a continuous or complete biographical or historical narrative, but to offer "associated general sketches of Bernard, in different relations, events and activities of his life," "the points of chief importance in his spirit, genius, and labors, as well as in the times which he powerfully affected."

To give a clear and just picture of the personality and career of his hero, and to afford his readers a true perspective of proportions and

relations, the author found it necessary to sketch as a lurid background the revolting annals of the 10th century and the powerful reaction which succeeded in the 11th, so that both the colossal figures of Charlemagne and Hildebrand rise before us in the same picture.

The work shows everywhere the skill of a master, the fruits of careful investigation, the discrimination of an eminently judicial mind, the cordial appreciation of truth and piety wherever found, the charm of a luminous and spirited diction and, above all, the buoyancy of Christian faith. It is a work especially to be read by ministers and theological students. It presents "a true priest of God, ministering grace and force from above. If it be in its nature ennobling to meditate on a life devoted to sovereign ideals, to contemplate a soul ardent, intense, passionate in enthusiasm, while devout, self-forgetful, and wholly disdainful of worldly pleasures and of secular prizes; if any virtue may be derived from contact with a mind which dwelt habitually in the adoring contemplation of God, and to which the earth was not as real as were celestial realms above,—we ought, certainly, to be better and nobler persons for the hours which we spend with Saint Bernard." E. J. W.

*History of the Christian Church.* By Philip Schaff, D. D., LL. D., Vol. VII. Modern Christianity. The Swiss Reformation. 8vo. pp. 890. \$4.00.

The disappointment felt on receiving Vol. VII. of this great work instead of Vol. V., which will complete the history of the Middle Ages, immediately disappears when one begins to read the story of the struggle, which under the lead first of Zwingli, then of Calvin, secured the Gospel to the Swiss Republic. The fifth volume, we are informed, has been delayed till the author can make another visit to Rome and Florence, and study more fully the *Renaissance* which preceded the Reformation. One thing may be taken for granted, namely, that no volume is published before the author has completed the investigation of the sources.

Two or three more volumes will be necessary, we are told in the Preface, to bring the history down to the present time, "according to the original plan." And what a plan! As we look at the six magnificent octavos now on the shelf before us, and remember that never before was such a plan, either as to quantity or as to quality, undertaken in the English language, we are not strongly moved to join in the indiscriminate invective against immigrants. We thank God that almost fifty years ago this Swiss "Dutchman" was called to a theological professorship in this country, the acceptance of which he has never regretted, and we unite with all devout scholars in praying that God may spare his life and powers to the Church until this noblest of his immense literary productions shall have reached completion.

It must have been an uncommon joy for Dr. Schaff to prepare this



volume on the history of the Reformation of his native land. Thoroughly American as he has become, and the most consistent broad-churchman among living orthodox divines, those personally intimate with Dr. S., or familiar with his writings, have often noticed how Swiss independence and Reformed training have left their indelible impress upon his mind. He might be pardoned if an unconscious bias should reveal itself in the portrayal of the character and the work of those to whom Switzerland owes its emancipation from Rome, but Lutherans who have sometimes felt constrained to complain of the strictures on Luther and Lutheranism, which have fallen from his pen, must admit that he exercises in this volume the same freedom of candid and unsparing criticism. Such delicate and salient subjects as the radicalism and iconoclasm of Zwingli, his leaning to rationalism and his immorality (prior to the Reformation), Calvin's "horrible decree" of reprobation, his damnation of infants, his theocratic regime in Geneva, and his burning of Servetus, are not slurred or concealed or explained away, but freely and mercilessly recounted, revealing a conscience which recognizes that the sole aim of the historian ought to be to tell the truth, and nothing but the truth. In respect to some of these subjects there appear indeed explanations and apologies from which the judgment of other historians must dissent, but we believe that one would search in vain through the whole realm of modern literature for a fairer comparison of the chief Reformers, or a juster estimate of the different Churches which owe their development, respectively, to the teachings, labors and influence of the men sent from God to bring about the Reformation.

One of the most instructive features of this volume is its disclosure of the truth that almost all those things against which Lutherans have to battle incessantly within their own Church, are really importations from the Churches of Zwingli and Calvin. The Puritans brought with them into this country the favorite ideas and practices of these Reformers so far as they antagonized the Lutheran Reformers, and when our feeble English churches were struggling for existence they somehow fell into the ways of Calvinism—probably because their pastors had received their training from Calvinist schools and Puritan authors.

The denial of quickening grace in Baptism, of the Real Presence in the Eucharist, the opposition to pictures in the churches, to altars, crosses, candles, clerical robes, &c., the hostility to a rich and full liturgy, have come to us from either Zwingli or Calvin, or both. Even some moot views and current phraseology as "the visible Church" and "the invisible Church" have the same parentage. This distinction, like Calvin's limitation of the corporal reception in the Lord's Supper, was rendered necessary by the doctrine of predestination. "The Reformed system of doctrine extends the domain of the invisible or true Church and the possibility of salvation beyond the boundaries of the visible Church, and holds that the Spirit of God is not bound to the ordinary

means of grace, but may work and save 'when, where and how he pleases.' *Zwingli first introduced both terms.*"

Some among us have been so apt as pupils that they have gone beyond their teachers. They oppose altogether liturgical and responsive worship, whereas Zwingli "retained more from the Catholic Service than we might expect; namely, the Introit, the Gloria in Excelsis, the Creed and several responses. The Gloria in Excelsis, the Creed and the One Hundred and Third Psalm were said alternately by the men and the women, instead of the minister and the deacon, as in the Catholic Service, or the minister and the congregation, as in the Lutheran and Episcopal Services." And it is well known that "Calvin and the Reformed Churches on the Continent approved of forms of devotion in connection with free prayer in public worship," and that it was owing to the civil and ecclesiastical conflicts in England during the seventeenth century that "the Presbyterians and Congregationalists abandoned liturgical worship."

Now that those conflicts are about forgotten both of these bodies are eagerly casting around for the old prayer-books, and the consensus of leading minds in both of them concurs doubtless with Dr. Schaff, that "the Zwinglian and Calvinistic worship depends for its effect too much upon the intellectual and spiritual power of the minister, who can make it either very solemn and impressive, or very cold and barren."

E. J. W.

T. AND T. CLARK, EDINBURGH.

[Imported by Charles Scribner's Sons, New York.]

*The Expository Times.* Edited by The Rev. James Hastings, M. A., Volume III. October 1891—September 1892. 4to. pp. 568. \$3.00.

This, the reviewer can cheerfully testify, is a work after his own heart, covering as it does the whole range of exegetical theology, including among its contributors every Biblical scholar of note in Great Britain, and firmly planted in its general position on the acquisitions of the past while keeping fully abreast with the advance of modern thought. It is a great attraction also to find the treatises of a summary character and as a rule singularly luminous, while the large clear print is a joy to the eyes. The monthly review of literature is a valuable feature, as are the racy notes of recent exposition with which each number opens. We fail to discover American names in the long and brilliant roll of writers, but the contributions of some of them in American periodicals receive appreciative and in one case at least extended consideration.

As we have nothing this side the Atlantic which fills exactly the place of the *Expository Times*, its general circulation among us is one of the things devoutly to be desired. It will greatly stimulate and assist the scientific exposition of the Holy Scriptures, which as Dr. Schaff fitly says in his *Propaedeutic*, is the first branch of theological study, both in the order of time and in importance, and furnishes the foundation

for all other branches. The success of this journal may be inferred from the fact that Vol. III. is just double the size of Vol. II. E. J. W.

SCRIPTURAL TRACT REPOSITORY, BOSTON.

The Editor of *The Anti-Infidel Library*, Rev. H. L. Hastings, has sent us the following pamphlets:

*Spirit Workings in Various Lands and Ages.*

*Spiritual Manifestations, Their Nature and Significance.*

*The Depths of Satan: A Solution of Spirit Mysteries.*

*Familiar Spirits: Their Workings and Teachings.*

*The Mystery Solved: Spiritual Manifestations Explained.*

These tracts written by William Ramsey and forming a continuous series turn the light on the most audacious humbug of modern times. They are so interesting and so instructive as to deserve the widest circulation, especially among those who have been disturbed by the vagaries and pretensions of spirit manifestations, and their inexpensiveness puts it in the power of almost all Christians to assist in spreading these leaves of healing.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

*Festklänge.* Predigten über Festtexte des Kirchenjahrs von Dr. C. F. W. Walther. Aus seinem Schriftlichen Nachlass gesammelt. 8vo. pp. 473. \$1.75.

The manuscript remains of Dr. Walther appear to be inexhaustible. And his followers have such an appreciation of their character that they evidently mean to leave nothing of his composition unpublished. We count them happy that they are in possession of these successive volumes of sermons from one of the greatest and most powerful preachers this country has yet known. Whether viewed as to form or contents his discourses are masterpieces of sermonizing. Those of the present volume were delivered on the Chief Christian Festivals. We are not surprised to be told that cultured people not given to attending upon divine worship came to hear such sermons in order to enjoy their matchless eloquence. As their main object was to win souls, and as they present the Gospel in its simplicity and power, some of these no doubt received saving impressions. To all pastors who can read the German we unhesitatingly commend these *Festklänge*.

The same house sends us *Amerikanischer Kalender für Deutsche Lutheraner auf das Jahr 1893*, which besides full Missouri Statistics is packed with precious devotional reading. We have also received a number of "Synodal Berichten" of the various Districts of the Missouri Synod. They possess more than the ordinary interest attaching to such documents, since they are largely made up of doctrinal discussions. We have recently learned that one of the foremost Professors at Princeton

buys all these Reports and reads them with much æst. Their value to Lutheran pastors and teachers is hardly to be overestimated. E. J. W.

LUTHERAN PUBLICATION BOARD, BALTIMORE.

*Evangelical Lutheran Hymn Book.* By authority of the English Evangelical Lutheran Synod of Missouri and other States. Third Thousand. pp. 470.

This collection of hymns by the English "Missourians" is a great credit to the compilers. It contains a large proportion of the standard hymns which have stood the test of long and almost universal usage in the English-speaking churches, and is enriched by numerous translations of those German chorals, which have long been the glory of Lutheran worship and which are gradually finding a place in the hymnals of all evangelical churches. Most of these are taken from Miss Winkworth's collection, while others have been rendered into English by different ministers, a few of which can bear some improvement of idiom. There are altogether 450 hymns. The Common Service, having been adopted by this body, is bound in with the Hymnal. In the Service as in the hymns we believe something would be gained for worship as well as for the eyes by larger type.

E. J. W.

AMERICAN BAPTIST PUBLICATION SOCIETY, 1420 CHESTNUT ST., PHILA.

*Outline Analysis of the Books of the Bible.* By Prof. Barnard C. Taylor. pp. 191. Price 75c.

Some idea of the character and value of this attractive little work may be formed by means of a sample from its pages—the outline of the contents of the book of Exodus for example:

1. The author of the Book.
2. The Date.
3. The Historical occasion.
4. The Leading Topic.
5. The Chief Purpose.
6. A General Analysis.

(Part I. with three subdivisions—Part II. with five )

7. Points of especial interest.
8. Relation to other O. T. Books.
9. Messianic Ideas.
10. Topics for special Study.

We regard this little book as a very excellent one of its kind,—and very useful to all classes of Bible Readers.

E. H.

*An English Harmony of the Four Gospels.* By Dr. G. W. Clark. Revised Edition. pp. 302. Price \$1.50.

A good harmony is certainly a very great help in reading the Four Gospels and in forming a distinct and orderly conception of the events in the life of Christ. The one under examination has been tried and ap-

proved—having met with great favor and a large sale during the twenty-four years since its first publication. It has been carefully revised and materially improved and in its new form will yet more richly deserve the popularity it has hitherto enjoyed.

E. H.

THOMAS WHITAKER, 2 AND 3 BIBLE HOUSE, NEW YORK.

*The Inspiration of Holy Scripture.* Its Nature and Proof. Eight Discourses preached before the University of Dublin. By William Lee, M. A., Fellow and Tutor of Trinity College. Price \$2.50.

This fresh edition, unchanged, of Dr. Lee's well-known work on inspiration, first published in 1854, may well be taken as an intimation that the conservative view on this great subject is not at all ready to retire at the suggestion of the present radical criticism. Whatever may be the outcome of the renewed discussion of the question of inspiration with which theology is now agitated, we may be sure that it will establish in the acceptance of the Church no modification that will conflict with the full authority of the Scriptures as the abiding infallible rule of Christian faith and practice. The revolution sought by the so-called "higer" critics, is by no means an accomplished thing. Thoughtful readers of the discussions of these critics cannot but be struck with the extreme subjectivity, and consequent unreliableness, of the methods and processes by which they are reconstructing their views of Bible History, and also with the further fact that while they are urging their destructive theories, scholarly exploration and discovery are bringing to light continually new evidences of the wonderful historical accuracy and reliability of the scripture records.

Dr. Lee's view—substantially what is known as the "dynamic theory"—avoids the old extreme conception of verbal dictation, whilst maintaining such divine direction as to secure the writing from real or essential error. It distinguishes between revelation and inspiration, and recognizes fully both the divine and the human factors in the production of the Scriptures. The human factor is not set aside or lost, but the writer, in the integrity of his personal peculiarities, is divinely employed to give true and authoritative statement to the history and truths of revelation. The whole discussion, as has always been recognized, is sober, scholarly, and valuable. A large part of the value is in the copious notes and extended Appendix, opening up to view a large part of the literature of the subject, both ancient and modern.

Amid the unsettling influence of much of the radical discussion of our day, a scholarly and conservative work like this cannot but be helpful in saving, especially the young, from one-sided and inadequate views on this great subject.

M. V.

HOUGHTON, MIFFLIN AND CO., BOSTON.

*An American Missionary in Japan.* By Rev. M. L. Gordon, M. D. pp. 276.

One of the encouraging signs of the times is the number of books appearing on the subject of missions. Several are noticed in this issue of the QUARTERLY. Japan is a country of special interest in more ways than one. In the matter of Christian missions it furnishes a remarkable history. It may almost be said that Christianity has been established in a day. It would not be surprising if it should soon be proclaimed as the national religion. For this reason a book on missionary work in Japan has a special interest. This one has an uncommon attraction, both on account of the subject and the delightful way in which it is presented. The view-point is that of practical common sense, and will be helpful to Christian work in this island empire.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA, PA.

*Commentary on the Sermon on the Mount.* By Martin Luther. Translated by Charles A. Hay, D. D. pp. 506.

This attractive volume is a credit to the Lutheran Publication Society. It is well to have these sermons of Luther in English dress, and such good English dress as has been given by Dr. Hay. They are translated from the forty-third volume of the Erlangen edition of Luther's works, edited by Dr. Irmischer, who changed them from the sermon form into that of a running commentary. They show all the spiritual insight into religious truth so characteristic of Luther, and his rugged style of expression. This style, in many cases, may not be the most agreeable to the reader of to-day, but is fully justified by the manners of Luther's time and the character of his antagonists. His words would not be characterized as 'half-battles' if he had filed them down to smooth rhetoric or adapted them to polished ears. Quintilian says that forceful thrusts must be given with weapons of steel, not of silver and gold. Luther's preaching was adapted to his times, and the modern preacher may learn a lesson from him in this. If he were living to-day, he would enforce the same religious truth, but his applications and illustrations would be greatly modified. This volume is another confirmation of the Reformer's fitness for the great work for which God had chosen him. The reader is surprised on nearly every page at the original, suggestive and forceful things he says. There is nothing superficial in his treatment of Scripture.

HUNT AND EATON, NEW YORK.

*The Bishop's Conversion.* By Ellén Blackman Maxwell. With an Introduction by James M. Thoburn, Missionary Bishop for India and Malaysia. pp. 384.

A book of rare interest and one that will correct many false impres-

sions about foreign missionaries and their work. It will meet and answer many of the criticisms made by many good people on the foreign mission work, and show the self-sacrifice of the missionary as well as the hopeful and gratifying results of his labors. It is the story of a bishop of the Methodist Church, who spent a year in India, principally in Lucknow, and observed the missionaries in their work and methods as well as their privations and discouragements. He went full of questions as to the advisability or propriety of this and that in the foreign work, but returned fully satisfied that the methods pursued were the best, and became a most ardent advocate and supporter of the foreign mission cause. His conversion was complete.

*Christ Enthroned in the Industrial World.* A Discussion of Christianity in Property and Labor. By Charles Roads. pp. 287.

A timely volume. The questions arising in the industrial world—and there are many puzzling ones—must not be relegated wholly to the political economist. They have their moral and religious bearings, and the religious teacher fails in duty if he does not contribute what he can to their solution. These questions, indeed, will never be rightly settled, unless met according to the principles laid down by the Great Teacher. We welcome this book as a contribution in this line. It comes from a close observer and cool-headed thinker, is full of interest and sound reasoning. If it should receive a wide and careful reading among capitalists and laborers, we would have less misgivings as to the outcome of the contention that is going on between them.

*Illustrative Notes.* A Guide to the Study of the Sunday-school Lessons for 1893. By Jesse L. Hurlbut, D. D., and Robert R. Doherty, Ph. D. pp. 387.

This includes original and selected expositions, plans of instruction, illustrative anecdotes, practical applications, archæological notes, library references, maps, pictures, diagrams.

We have had occasion to speak of these annual volumes before, and we can renew our commendations in the case of the one before us. No labor has been spared to make it complete, and the teacher of the Sunday-school class will find it an excellent aid. Allowance, it is true, must be made here and there for denominational bias in interpretation, but the intelligent teacher will be able to discriminate.

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*The Review of Reviews* for January contains a galaxy of brilliant attractions. It may well claim to be the most amazingly up-to-date number, of the most thoroughly alive magazine, ever published in the world. Its great and brilliantly-illustrated character sketch of President Diaz



and the Mexican people and country was written in the City of Mexico since that gentleman's inauguration for the new term, early in December; and the photographs for illustration were taken, exclusively for the *Review of Reviews*, in the City of Mexico in December. In view of the certainty of cholera next summer, the most sensational and interesting article of the month is the one the *Review* has secured from Paris on the successful treatment invented at the Pasteur Institute for inoculation against Asiatic cholera. This number contains a fine little sketch of F. Marion Crawford, the novelist, a profusely illustrated article on the latest results of the University Extension movement in the United States, and scores upon scores of attractive pictures of the most interesting people of the day—politicians, theologians, literary men, distinguished women, and so on. If anybody is at a loss to know why the *Review of Reviews* has attained so extraordinary a circulation in so short a time, let him buy and read the January number and he will understand.

Every page of the January number of the *Review of Reviews* shows evidence of a freshness and a touch with the very latest movements of the day, such as no other issue of any other magazine in the world ever exhibited. The most conspicuous article is upon "President Diaz and the Mexico of To-day." It bears every mark of having been written, as the publishers of the *Review* claim that it actually was, since the fourth inauguration of Diaz on the first day of December. The frontispiece is a fine portrait group of General Diaz and his full Cabinet, who gave a special sitting at the request of the *Review of Reviews* as late as December 9 in the City of Mexico. That this, with a great number of other Mexican portraits and pictures that accompany the article, should be actually published in a monthly magazine in New York, copies of which will be on sale in Mexico itself as well as in San Francisco on the first day of January, is a triumph of editorial and mechanical celerity that no other periodical has yet attained. The article is an extremely interesting one and covers a wide range of political, industrial and general information about the most recent Mexican affairs.